

THE CHESS OF KNOWLEDGE OF HUMAN LIFE

*Presented with sincerest regards to
my oldest friend :*

Shri Krishnadasji Jaji :

Camp. JAIPUR

*for favour of personal and circulation
among friends*

Somani Buildings,
Station Road, Jaipur.

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PREFACE

The humble part that I shared in the struggle of freedom of my country and the inconvenience and disadvantage that I have suffered, can well be estimated from the books that I have written and from the articles that I have contributed from time to time. My first publication was the *Navin Bharat* (Translation of Sir Henry Cotton's *New India* in 1904 and my last—"An Observation on Food Production Drive by the Prime Minister in 1950. When the Constituent Assembly was transformed into the Indian Parliament, I thought it wise to be aloof from such activities and I directed my attention to have recourse to such writings of public utility and welfare as may tend to universal brotherhood to have peace, prosperity and tranquillity in the world. I was reminded of Jnana Chopar long lying shelved since my boyhood. I began to study it and the more I studied, the more I found the wonderful treasures of thought and intelligence of morality, spirituality, philosophical truths, precepts and aphorisms beset and hidden in it.

I commenced writing its exposition : "*The Chess of Knowledge of Human Life*" in the summer of 1951 and finished it in that of 1952. Though while the book was being printed some notable events, such as the Buddhishta Conference at Sanchi and the first act of *remembering God* on the top of the world by Shri Tensingh Norkay have been aptly added. Param Sant Swami Sachidanandji (85) Founder of the Vishva Shanti Sangh came to Jaipur that very Year. He was demonstrating Yogic exercises and was delivering a lecture to which I was invited. I was much impressed by his speech. I saw him next morning and requested him if he could kindly go through the manuscript to which, fortunately he assented, and made a revision of it during his summer sojourn at Mussoree. I rewrote it and wanted to get it printed and published. On the suggestion of a friend, I applied to the University of Rajputana and got a very encouraging reply.

In his letter, the Registrar of the University writes "I have to inform you that the syndicate at its meeting held on January 24, 1953, on the recommendation of the Publication Board resolved that a publication grant of

Rs. 1500/-be given to you.” I feel very grateful to the University under the able guidance of its Vice-Chancellor, the learned Dr. Shriman G. S. Mahajani, for this their timely and kind encouragement. It is only on account of this generous sanction, which would meet a part of the cost of publication that the book could be printed and published in time and shall have a wider circulation.

I am highly grateful to the great Yogi and philosopher His Holiness, Swami Shri Sachchidanandji, the Founder of Vishva Shanti Sangh, who read the manuscript and corrected the errors of its typing in English and also to Shri Pandit Badrinathji Shastri M. A. Retired Professor of Sanskrit of the Lucknow University for correcting errors in Sanskrit quotations. My thanks are also due to Pt. Shri Durga Sahaiji B.A., L.L.B., the Retired Judge and acting Chief Justice of the High Court of Jaipur who corrected some of the proofs from the press.

On receiving the Introduction of the book, I got very encouraging letters from various highly placed learned persons and Universities.

Shri Swami Sachchidanandji, the learned Saint writes :-

“I congratulate you on your having produced such an excellent work.....you have made a wonderful attempt in writing this book.”

Shriman Mahamanniya – Rajgopalachary, the last Governor-General of India and the present Chief Minister of Madras, writes:—

“May God bless you in this effort of your writing the book. The means of keeping men together and encouraging them to help and trust one another and every artifice to shape conduct to this end is good.”

Shriman Pattabhi Sitaramaya, the Governor of Madhya Pradesh, and President of the Congress Session at Jaipur, writes:—

“Your book promises to be *Opus Magnum*:— It seems to be a great philosophical work.”

Very encouraging letters from the Universities of Oxford and Tokyo have been received etc.

Shri Hajime Nakamura, Associate Prof. of Indian Philosophy at the University of Tokyo and Dean of the Okuramaya Institute in Tokyo, Japan, writes:—

“ ‘*The Chess of Knowledge of Human Life*’, which you are going to publish is, I am sure, a wonderful device to promote moral sense

about virtues and vices among common people. It is indeed a very interesting game. Your explanations are supported by quotations from the Vedas, Upanishads, Smrities and other classical works of the East and West. So playing at this board, people will be inculcated with the noble thoughts, which are the outcome of human intelligence in the past."

I had a mind to get the book and chart printed in some big press outside India; but they gave very big estimates and I was advised to patronise the local printers. I therefore entrusted the work to the Jaipur Printers. This is their first attempt to get the book printed of such a mixed type of Sanskrit and English. The Compositors being not much educated, trained and experienced, for such sort of books, some unnoticeable mistakes have crept in Sanskrit composition and a few slight ones in that of English. Still for the convenience of the readers an Errata has been attached at the end.

I regret much delay had been made in the preparations of the chart and the play-board of the "The Chess of Knowledge of Human Life." It being a very novel literary invention its patent rights were registered and all rights

reserved, and then attempts were made to get it prepared by the artists to tally with the description given in the book. At last it was entrusted to Shri Sidh Works Lithographers and Offset Printers, Girgaon, Bombay, under the supervision of my relation dear Shri Madangopalji Kabra, M.A , A. T. S., Western Railways (Claims) Bombay. I am much obliged to him that inspite of his heavy responsible duties he took keen interest and got it correctly printed in four deserving and appropriate shades. The chart, being the Play-Board and a very novel, useful, interesting and highly instructive thing, is expected to have a very wide demand, it is therefore printed in more quantity than the book. It will be available from every Book-seller and Publisher of note everywhere even separately from the book, while a copy of it will be taped with the book also.

Somani Buildings, }
Independence Day 1953 }

G. N. Somani



Sriman Dr. S. Radhakrishnan

Adorned with Doctorate of Various Universities
in many subjects

The Vice-President of India

The President of U. N. E. S. C. O.

The Chancellor of the University of Delhi

The Philosopher "Establishing concord between
the two world of thought, the widely different
minds of East and West.

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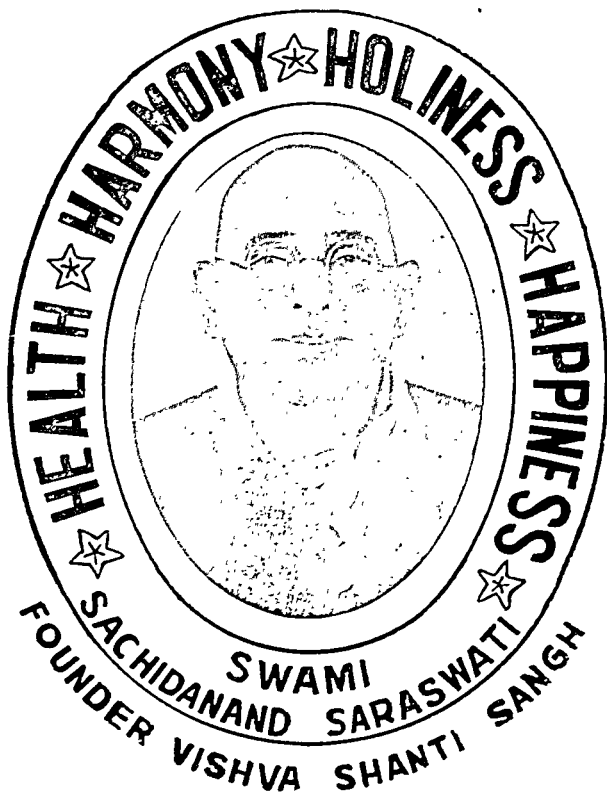
NEW DELHI

3rd March 1953

I have glanced through Shri G.N. Somani's CHESS OF KNOWLEDGE OF HUMAN LIFE. Shri Somani's main purpose seems to impress on the readers the fundamental Unity of all religions. The pathway to perfection lies through the observance of the cardinal virtues. By quotations from different scriptures, he strives to indicate the common goal.

He has put into the book a great deal of labour and hopes that those who read it will acquire a taste for spiritual life.

S. Radha Krishnan.



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SWAMI SACHIDANAND SARASWATI JI MAHARAJ.

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FOREWORD

The Chess of Knowledge of Human Life, has been placed in my hands by Shri G.N. Somani of Jaipur. Dr. Radhakrishnan had promised the author to give a foreword but due to his being extremely busy I have been given the proud privilege to do so. I know my weaknesses and feel my shortcomings appreciatingly. About six months back I went through the entire book and made some corrections here and there.

The book is an institution in itself showing the different routes through which human beings pass from vice to virtue and finally to the Goal of human existence. The able writer has tried his best to deal with the subject from different angles and though it contains repetition but it is not unjustified and impresses the subject fully on the

reader. The huge labour and myriads of quotations from the Vedas, Upanishads, Smrities, Bible, Quoran and the Sacred Books of other religions add beauty to the high excellence of the book; it is teaching while playing. I am sure-“THE CHESS BOARD OF LIFE” will improve the morals of the readers and they will see the consequences of actions both good and evil more vividly than they can by other means.

May the Lord bless the book and it may reach the huts and hamlets in every corner of the world and bestow a fresh lease of life to the author enabling him to give more and more valuable literary service to humanity.

I am sure the book will go like hot cake and would encourage the author to revise it usefully in the next editions.

SWAMI SACHIDANAND

I know Shri Somaniji since 1922 and have been watching his multifarious activities with keen interest and admiration. I am glad to note that his philanthropic bent of mind has taken a very happy turn towards Ethics. As he says, he came in possession of a manuscript tablet styled as ज्ञान चौसर or "Chess Board of Life." He concentrated his energetic mind on the deep significance of the "Chart"



The author

Shri Babu Ganesh Narayanji Soman

and its marvellously comprehensive review of the ethical side of life's ups and downs. Indeed the sage who invented and elaborated this chart seems to have perfect mastery of the relation of metaphysics to the ethical principles regulating our worldly conduct with due regard to the past and future existences of the soul in which the Hindu religion in spite of all its diversities of form has unshakable faith. The practical code of religious life deducible from the different forms of philosophy prevalent in India is nearly the same. The author of the 'Chess Board of Life' has rendered very valuable service to mankind in compressing sound criteria for well tried and ultimate rules of conduct in a small compass and Mr. Soman was well

advised to devote his precious time in developing and elucidating the matchless doctrines embodied in the wonderful chart. The intrinsic value of the book is sure to enamour any thoughtful reader who is anxious to know the secret of the various systems of Indian philosophy.

While travelling in the Domain of Ethics and Religion, it may seem out of place to dwell on the mundane activities of the author, yet I am inclined to think that the reader of this religious treatise may know something about the ceaseless labour and undaunted courage of the scholar who has struggled hard in this life and sometimes faced opposition even against odds.

Shri Somaniji was born in 1878 A. D. in a high and respectable family in Rajasthan. He was deprived of fatherly protection when he was $2\frac{1}{2}$ years old. But Somaniji, being a born genius, was destined to make a mark even without substantial assistance. He carried on his studies enthusiastically in spite of serious difficulties. He passed the B.A. in 1901 with the high distinction of North Brook Medalist. He early devoted his energies towards scholarly pursuits and in 1904 wrote a book in Hindi 'Navin Bharat' which was thought worthy of being preserved in the Raj Rajeshwar Library in London.

His literary and liberal abilities were coming into prominence side by side with his various useful publications. He was elected to act for the president of the Maheshwari Mahasabha at Amraoti (Berar). Shri Somaniji has been a staunch advocate of the Arya Samaj tenets and has contributed not a little as its strong propangandist. He was chosen President of an important body known as Sarva Hitkarini Sabha. Somaniji's versatile genius could not keep him aloof from politics. He wrote a book named 'Needs and Demands of a Jaipurian.' He was later elected president of a very important political body "All India States' Peoples Conference" 1920 at Nagpur of which

he was the Founder-President. His political activities took various forms too many to be detailed here. He held important and responsible posts in the old Jaipur State and retired from the distinguished Office of the Raj Representative to the Agent to the Governor General of Rajputana (now Rajasthan).

Even after his retirement Somaniji continued to show keen interest in the welfare of the people of Rajasthan. He took material part in and collaborated with the framers of the new Constitution of reforms. Shri Somaniji's zeal to support the Arya Samaj continued. He supported various branches of the Samaj substantially. He performed the Brahma-Parayan Mahayajana first of its kind in Jaipur. He constructed Yajna Vedies in the Samajes of Banaras and Jaipur one Anteshthi Vedi on the funeral grounds of Chandpole Jaipur for the use of the public. He constructed rooms at the Sadhu Ashrama Ajmer and Jaipur. Important among his philanthropic acts is the चक्षु यज्ञ or free temporary dispensary for eye diseases.

His sincere devotion to the Ruler of the then Jaipur State in choosing his desired and worthy successor to the Gaddi of the State is really praise-worthy. His powerful arguments in support of the desired adoption found favour with the highest representative of the British Crown in India.

In spite of his recent tendency towards religion and morals, Somaniji has now and then written well considered articles on important subjects such as food production and supply and others which are pre-eminently of all India interest.

Finally I heartily congratulate Shri Somaniji for his laudable efforts to bring to light such a publication which is hoped to prove of universal interest and utility.

I wish him every success and am confident he will now devote himself to religion and philosophy exclusively.

D. S. Sharma

Retired Judge High Court, Rajasthan, Jaipur.

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„ by Shriman Dr. Radhakrishnan
Vice President, India

„ by H.H. Shri Swami Sachchidanandji
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“सम्यग् दर्शन ज्ञान चारित्राणि मोक्षमार्गः”

INTRODUCTION

I received this CHESS BOARD of knowledge of human life some 50 years ago, from an old Brahman, who led a very pious life and enjoyed a miraculous death. He foretold months and months before, the date, time and moment, he would leave this corporal body and prepared himself for the separation of his soul from the body. This Board consists of 108 compartments like the beads of a rosary or JAPMALA indicating the path of life, journey from birth to the goal viz., immortality, Nirwan or the Infallible State. These compartments denote the various acts of Virtue, Vice and the intervening stages and states. The compartments of virtue are pictured with ladders or lifts to ascend higher and the compartments of vice are represented by the mouths or heads of the snakes falling into which a man lets himself fall under a more sinful vice. The intervening compartments denote various ways, circumstances, states and stages of human life. Virtues adhered to, rightly make one more and more virtuous, and

enable him finally to attain the desired end, but the temptations and allurements of various sorts of vice, degraded him to the hell and hellish darkness.

The old Brahman who gave me the copy of the Board, styled it as GYAN CHAUPAR ज्ञान चौपड़ or play-board of chess of knowledge of human life. Really it is so, as its play teaches us the true path of life. It always reminds us to discriminate the right from the wrong and stamps on our brain the results of practice of several acts of virtue and of vice as well.

Man is rational, it is knowledge alone that makes a human being distinct from other animals; as has been truly related in the eminent Shastras and Codes—

आहार निद्राभय मैथुनञ्च सामान्य मेतत् पशुभिर्नराणाम्
ज्ञानं हि तेषामधिको विशेषो ज्ञानेन हीनाः पशुभिः समानाः

Eating, sleeping, fearing and enjoyment of passions are common both with human beings and beasts; the former excel the latter in knowledge alone and if that is wanting in a man, he is no better than a beast.

This stanza also reads :—

आहार निद्राभय मैथुनञ्च सामान्य मेतत् पशुभिर्नराणाम् ।
धर्मोदितेषामधिको विशेषो धर्मेण हीनाः पशुभिः समानाः ॥

Eating, sleeping, fearing, enjoyment of passions are common with human beings and beasts, but it is morality and righteousness which distinguishes human beings from beasts. For instance a horse, a dog, or a bullock is a very noble animal, and in some ways more instinctive, less harmful and more useful than a human being, but a human being is imbued with the faculty of reasoning, doing a thing morally and righteously which is wanting in an animal. A calf when he becomes a bull, may co-habit with his own mother-cow, a cub of a dog may use the bitch as his maid from whom he is born, a horse, when becoming a stallion, can not recognise his mother mare, who gave him birth and may satiate his beastly passion with her. The sense of morality and righteousness is found in the rational human beings only—the chief characteristic which distinguishes a man from a beast.

According to Shri Rajarshi king poet Bhartri Hari

येषां न विद्या न तपो न दानं न ज्ञानं न शीलं न गुणो न धर्मः ।
ते मर्त्य लोके भुवि भार भूताः मनुष्य रूपेण मृगाश्चरन्ति ॥

“Those who have neither learning, nor devotion, nor charity, nor spiritual knowledge, nor good conduct, nor morality, nor religious

faith, are nothing less than mere useless burdens to mother-earth, wandering over like animals in human form; and “तृणं न खादन्नपि जीवमानस्तद्भागवेयो परमम् पशूनाम्” it is good fortune of animals that such human beings do not live upon grass—the main food of the animals. Thus the superiority of the human beings lies in their acquirement of knowledge and in their living upon principles of morality and righteousness.

According to this Chess-Board, which I believe to be the workmanship of some great sage of the Vedic age or at least five thousand years back, before Mahabharat or of the time of Mahabharat to counteract the vicious habit of gambling, rampant in those days. The greatest attainment of a man is the knowledge of the Almighty, the Maker of the universe, His relation to himself and with the universe, which knowledge is attainable only by adhering to the principles of morality and righteousness. Thus the practice and study of the Chess-Board make a man religious, moral and righteous.

By religion is meant (1) the knowledge of God ज्ञान JNANA (2) उपासना the performance of duties to Him. Upasna literally meaning direct

sitting in contact with God (3) Karm कर्म the performance of duties of one's self and the world at large. The various systems of religion that are found all the world over, resolve themselves when impartially analysed into these three heads. Thus no faith differs from the other in its fundamentals and all religions meet in essentials of these three-fold characteristics.

JNANA—The knowledge of God is *a priori* when it is derived from the revealed books and *a posteriori* when it is obtained by research into the laws of nature. The knowledge of God from the observation of nature, is convincing and enduring. A religious man therefore, must not neglect the study of the physical and mental phenomena. Nothing so much fills our mind with awe as the spectacle of the countless multiplicity amongst the vegetable, the animal and the mineral kingdom on the earth. Then the inexpressible wonders of the heaven above, wherein this earth, vast as it is, not bigger than an insignificant mote floating in the ray of light coming through a chink into a dark room. The study of astronomy impresses the mind with omnipotence of God. The cultivation of metaphysical studies, arrived at by the study of this chart, would reveal the

sublime and transcendent nature of the Divinity. The study and practice of the board would establish the true relation between man and God. It would give a deep insight into the nature of the mind. It shows course of penance and sacrifice of personal ease and comfort in order to attain the stage of clairvoyance, mental exaltation and divine flame of existence in this worldly life.

The study and practice of the board would give insight into theology by explaining the nature of God, His relation to man, the genesis of the world, the origin of sin, and the scheme of salvation. The Board is ethical as it tenders the various duties, the performance of which constitutes the object of human life. When these duties are rightly performed, the blessings of peace, plenty and pleasure reign and the evil of the suffering is greatly mitigated.

The study and practice of this Board will make us do UPASANA unto Him, i.e. it would make us responsible to God for our actions it would teach us to recognise the fatherhood of God, to keep Him uppermost in the mind in all our undertakings to pray to Him for His graces and help in all the deeds of virtue.

The Board will lead us to KARMA—or our duty to ourselves i. e. to acquire knowledge, to be humble, unselfish, veracious, pure, abstemious, honest, active and kind. It will teach us our duty to obey our elders, the parents and teachers in doing deeds of righteousness, to be faithful to our consort, to love all, to respect the right of others, to be polite, to educate our fellow beings, to feed the hungry, to give water to the thirsty, to clothe the naked, to shelter the houseless, to heal the sick, to comfort the distressed, to protect the weak, to help one another, to be compassionate to the lower animals, to remove tyranny, to spread peace, to develop the means and sources of living, to compose quarrels and to guard liberty.

Daniel Webster has rightly observed that knowledge, in truth, is the great Sun in the firmament. Life and power are scattered with all its beams.

FAITH IN GOD

The basis of religion is faith in God. By faith we mean, the assent of mind to the truth of Divine existence and the Divine Government and this faith is strengthened in proportion to our knowledge of God. His attributes, and

His presence as manifested in the empire of nature. But this knowledge of God can only be acquired by a patient study, observation experiment, and the company of the learned. None of these important steps of human greatness should ever be neglected. Pride, botheration of useless work, slothfulness, bad company, sensuousness, procrastination, evil habits and natural weaknesses should be overcome and set aside to find time, energy and money for the acquirement of the invaluable gem of spiritual knowledge. It is the passport of eternity and immortality. The Chess Board, its study its game and its practice will help to attain all this.

OUR ACCOUNTABILITY

Mere knowledge of God, without recognition of His Government and our agency to His economy, does not produce the harmony of religion. When the purpose of our existence on earth is attributed to the wise decrees of the Omniscient and All Loving God, none of Whose actions is void of some ultimate good of the agent and of others that come in contact with him, it becomes evident that our actions here must have some end and those that deviate from it will be fruitless and if

wicked, will be visited with retribution. Just as an elaborate machine as that of a watch contains no useless part and every part of it has an object to serve; and if worked in a contrary direction, the part breaks and the machine stops functioning. In like manner human body is more elaborate and more costly than any other machinery in the whole world. If it is not conducted according to the laws of nature it is wrecked and the soul whose house it is, is thrown into the dark ocean of sorrow and suffering. In the world we have to do many things, which should be done properly. We are accountable for our actions to God; if we are enticed away by temptations, we shall suffer consequences. Duties properly done infuse joy into the soul. What a great joy we get after an act of charity. How happy are we, after saying our prayers sincerely. We are greatly satisfied after satisfying a hungry man with food. The intuitive joy we feel in a righteous work has the appreciation of the Benevolent God, the sorrow we feel at the perpetration of a wicked deed is an outcome of Divine displeasure. The study of the game and the practice on the chess-board is very much instructive to make us aware of our

duties and of the right way in which we are to perform them.

This Chess-board will help us to know and feel our relation with our Creator and that of the Creator with universe. The Holy Vedas declare that He is but one Supreme Being, Who is the Father of all created beings. "Sa No Bandhur Janita," "Yah Nah Pita Janita" "Pitasya Lokasya Characharasya." He is related to us as Father, Who is our Father and Progenitor; "Thou art the Father of all creatures moveable and immovable." Soul is holy by nature. It is the soul's contact with the objects of nature that tempts one to do wrong things. The Vedas teach us that all relations exist in, and with God as of father, mother, brother, friend, lord, master, ruler, protector, feeder and so forth.

DIVINE PRESENCE

The Chess-Board lays out many a way to lead a virtuous life and to avoid the commission of sins. We cannot live a virtuous life free from commission of sins without feeling the Omnipresence of God pervading every where, say in the very heart of man. "VIDDHI TWAM ETAM NIHITAM GUHAYAM" Know HIM to be present in thy heart. "PARITYA

BHUTANI, PARITYA LOKAN, PARITYA SARVA PRADISHO DISHAHCHA." He compasses all creatures, worlds, quarters and points between them. The Vedic religion is explicit about the everywhere-ness of God. With this truth we can never go astray, but be virtuous in our actions: and our character and conduct can never fail. With this feeling of the omnipresence of God, a man can never commit sin, in night or day, in lonely place or a busy one, far and near, in thought and space finally believing that he is encompassed and watched by the Heavenly Father, Whose ever watchful eye is never removed from him.

PRAYER

The practice on Chess-board will impress on us the necessity of daily prayer. The great Brahmo Leader Keshava Chandra Sen observes:

"Whatever other deficiency we may have, in whatever circumstances we be placed we should not be wanting to attend our daily prayers with the full earnestness. It is in our prayers that we hope to find the antidote for all sins and weakness. It is not enough that we pray every day and are punctual church-goers. We must pray properly in order that we may

receive what we pray for. It is not the length nor the number of our prayers, but the true spirit of prayful earnestness, which ensures their successful issue. We should first endeavour to impress the heart with the supreme reality of Him to Whom we address our supplications. Nothing is of so great importance to devotion as the realisation of Divine presence before and during prayer. Without a direct consciousness of the presence of the living personal God before and within us, our prayers are empty appeals to the air or the laboured soliloquies of the lonely dreamer. As soon as the mind is ushered into His sacred presence, a peculiar thrill is naturally felt throughout the soul and hairs of the body often stand on end. Being thus assured of the immediate presence of God, we spontaneously, open the secrets of our troubled hearts, our wants and aspirations, our infirmities and maladies, and all the time we feel that His all seeing eye penetrates the depth of our minds and sees every act in its true colours. The communication being over we throw ourselves altogether upon His mercy and cling to His foot-stool as our only refuge. We earnestly and importunately implore Him to grant our suppli-

cations and look with anxious eyes towards Him that He may offer a benignant response. At last the glances of His loving eyes shed forth a flood of serene and pure light into our souls. The more we yield to this influence, our prayer rises into superior and deeper communion with God, till we are completely charmed with the pleasant light of his company that the very thought of separation becomes painful. In every prayer, we obtain greater and richer blessings of the Father of fathers and Lord of lords."

"Such is the natural prayer. Let us judge our daily prayers by such criterion, and satisfy ourselves that we do not address our words for an hour or two to empty space, but that we actually feel first the reality of our Father's presence and then the sweetness and purity of His company. That is true prayer, which saves us from sin and sufferings and gives us purity and peace."

—Keshub Chanda Sen.

The whole chart of 108 compartments is composed of 14 columns from left to right and is divided into four parts:—

Part I—Sansar Chakra—The Worldly Wheel.

Part II—Uchcha Marga-Shatashikhar Stambh—
the High Way.

Part III—Mokshadham Samipyra—Environments
of the neighbourhood of Moksha or
Immortality.

Part IV—Sumeru Moksha—Immortality or the
Nirwan-blessed freedom from life and
birth or the Avinashpada—Infallible
State.

The first part of the Sansarchakra is the main part of the Board—It is the Worldly Wheel or the ever moving wheel indicating the circulation of the destinies of the living beings in the world. ‘It is an oblong of 99 compartments i.e., 11 compartments from top to bottom multiplied by 9 compartments from left to right or vice versa making in all 99 compartments generally known as NINANENWEN-KA-PHER from figure 99, which remains the same, whether read from left to right or from right to left, the component of the nucient digit 9 which decreases in the ending digit, when multiplied by other digits from 1 to 9

and comes to 0 naught in the end, and the addition of the production of which comes to same digit of 9. This oblong commences from compartment one of PUNARJANAMA-Rebirth and ends in 99 of Lobha-avarice, indicating that a man under its influence never completes the century. It is the sin under the influence of which a human being is never able to end the cycle of births and rebirths. It is observed by the code-makers as the root of all sins.

लोभः प्रतिष्ठा पापस्य प्रसूति लोभः एव च ।

द्वेषः क्रोधादि जनको लोभः पापस्य कारणम् ॥

All sins find their origin and support from Lobha-Avarice. It generates Dwesh-Envy, Krodha-Anger etc.,

लोभात् क्रोधः प्रभवति क्रोधात् द्वेषः प्रवर्तते ।

द्रोहेण नरकं याति शास्त्रज्ञोऽपि विचक्षणः ॥

Lobha-avarice produces Krodha-anger; from anger is generated Droha-treachery, the latter degrades its victim to hell though he be very learned and intelligent,

लोभात् क्रोधः प्रभवति लोभात् कामः प्रजायते ।

लोभान्मो हश्च नाशश्च लोभः पापस्य कारणम् ॥

Lobha-avarice produces Krodha-anger. It creates passions, it also generates decay and destruction. It is the root cause of every evil and sin. The oblong therefore, contains almost

all the sins and vice that can be committed and conceived of. Only the two acts of vice of विद्याभिमान VIDYABHIMAN Pride of learning and यज्ञाभिमान YAGYABHIMAN, pride of sacrifice for the public cause, vices which are very rare in a truly learned man and in a man who sacrifices his self-interest for the sake of the public, are beyond the sphere of this oblong of the SANSARACHAKRA or the Wheel of the World, the ending compartment of which is of Lobha-avarice.

To understand the chart, it is necessary to ascertain from which column to start. The final goal of a successful man's life is to attain, as has been noted many a time before, 108 Moksha, Immortality. Beginning from compartment one of Rebirth, we have to reach 108th SUMERU the compartment of MOKSHA Immortality. To reach this end we have to seek the easiest way. This easiest way is the middle column of 14 compartments—furnished with the directly connected chain of 13 ladders or lifts to ascend topwards, from fifth compartment of SUSANSKARA-Holy sacrament, to 14th compartment Brahmacharyashrama students life of celibacy—to 23 Vidyadhyayan-scholarship, to Grihsthashrama—the 2nd to go

of a house-holders' domestic life, to 41 Atithi-Satkar-Hospitality, to 50 Vanaprasthashrama-3rd stage of life i.e. Life of retirement, to 59 Indriyanigraha-Control over senses, to 68 Vairagyadharana-Indifference to worldly objects, to 77 Sanyasashrama-Duties of the fourth stage of a man's life, to 86 Samadhi-meditation, to 95 "PARAMHANS GATI"-Total abstinence from worldly desires and self-interests or leading the life of a philanthrope, to 106 Swarga-Heaven, which according to Maharishi Swami Dayanand Saraswati's Aryodesh-Ratnamala is "The stage in which the soul attains principally to happiness and to things that conduce to happiness." From 106 to 108 Moksha, Immortality.

This is the easiest, thornless, unblocked and the direct route to the final goal-the Royal Road. The first Law-giver Lord Manu, has described it as the वर्णश्रम धर्म Varnashrama Dharma-classification into four principal classes of Brahman, Kshatriya, Vaishya and Shudra, according to the merits a man is placed, distinguished and marked in the society and performs the duties attached to them at different stages. The performance of ceremonial rituals to mark the entry in that stage is called Sanskar, which Sanskars or sacraments are 16 in number, of

which first three are meant to effect the foetus, the last one comes, after death. The middling twelve are interspersed and occur at the turning points of the life. These Sanskars have a social sanction behind. They give a tacit recognition on the part of the society, of the legitimate position, which the individual as a member of the society holds there.

All other roads and columns hinge round this Royal Road. On the left of it, is the second road of 13 compartments from 5 Purvasukrita-good deeds of prenatal life to 105 Kailasha or Paradise. It is not a direct road like the Royal Road but the path of its connecting ladder is in a Zig Zag way, This road is of the guileless and prideless-Vidya or knowledge to 105 Kailasha-Paradise in the vicinity of Moksha-Immortality. The third Road on the right of the Royal Road is of Yajna यज्ञ guileless and prideless sacrifice to the public cause and leads to 107 Vaikuntha or abode of bliss. Either of these two roads is intercepted and blocked by three vices with ten compartments of virtue to over-balance the vice. Column No. 3 from bottom to top of 12 compartments, equally balanced with compartments of vice

and virtue, adjoins the second Road to Kailasha-Paradise and column No. 7 of 12 compartments from bottom to top equally balanced with compartments of virtue and vice, adjoins the third road to Vaikuntha—the Abode of bliss. Adjoining to the Column No. 3 is Column No. 2 on the left of 11 compartments and is overwrought with compartments of sins. Similar is the case with Column No. 8 on the right. Column No. 1 and No. 9 from top to bottom, each of 11 compartments, are border columns, eight of which are chained with snakes or pitfalls and three of which are halting places to suffer the pangs of acts of vice of 42 compartments with snakes, on either side and with no compartment of virtue.

As stated in the beginning generally the rosary “JAPAMALA” of the Hindus, who form the main population of India and who are now, scattered all over the world, consists of 108 globules or beads. This chart of the Chess Board (I have preferred this tablet of 108 compartments to be styled as Chessboard of Knowledge of Human life, not on account of the number of compartments or squares. Chess Board has generally 64 squares, and the similar play ATRANJ has got 100 squares.

The proper name for Chess in Sanskrit is शत्रुञ्जय SHATRUNJAYA—Victory over the enemy. In this chess of the journey of human life, the vice is to be defeated by virtue. The different sorts of vices are the different misdeeds. Chessmen of vice to be overcome by those of the good deeds of virtue and righteousness) also contains 108 Compartments, not exactly squares in its own particular way. Of the 108 compartments, 35 are fitted with ladders to ascend higher and higher. The first step of the ladder represents the virtue stated in the corresponding compartment. Then there are 17 compartments of virtue without ladders to ascend to higher virtues; denoting the various stages, the halting places to enjoy the fruits of the practice of the virtues denominated in the compartments, fitted with the ladders. Thus there are 35 plus 17, altogether 52 compartments of virtue. When added with the compartments of 105 Kailash-Paradise; and 107 Vaikuntha—the abode of bliss and 108 Sumeru, the final compartment of the final goal of Moksha or Immortality, there are 55 compartments of virtue.

Of the remaining 53 compartments, 42 have snake-heads- Representation of vice by

snakes is a very old idea. Satan the arch offender has been represented by a snake in Milton's "PARADISE LOST." This idea, I think, has been taken from the Hindus before the Brahamanic period. The snake heads represent the various vices, the sins as pitfalls, degrading victim to lower and lower pit-fall. The rest of the eleven compartments are the halting stations of vice, where the sinner has to suffer the pangs resulting from the commission of the various sorts of vice in the 42 compartments, fitted with snake heads. Thus there are altogether 53 compartments of vice.

The 42 active compartments of vice fitted with snake heads-the pitfalls, engulfing the sinner and letting him fall lower and lower, are more by 7 in number than 35 active compartments of virtue fitted with ladders, showing that the allurements and temptations of vice are more than the attraction of virtue. But the addition of the compartments 105 Kailasha-Paradise, and 107 Vaikuntha-the Abode of Bliss, the two blessed places of rest in the immediate vicinity of Moksha, the compartments of virtue exceed^ed by one to succeed over vice thus confirming the eternal truth : Virtue in the end prevails over vice Satyameva Jayate

Nanritam “ सत्यमेव जयते नानृतम् ”।

It should also be noted here that the ladder of virtue has got as many steps to ascend as the compartment from which the ladder begins, as it is apart or distant from the compartment which it leads to. Similarly the curves of crookedness in the snakes point to the numbers of compartments to which the victim of vice has to fall from the mouth to the tail of the snake.

There are eight crosses of ladders, the crossing centres of which represent the practice of the eight virtues of Daya-mercy or compassion, Kshama-forgiveness, Vinayabhava-Modesty and Jaya-Victory in the third column of the oblong of Sansarchakra, the Worldly Wheel, and the virtues of Papanivritti-Freedom from sins, कृतज्ञता Kritajnata-gratefulness, Panchamaha Yagna-performance of five great daily rites or duties and Sampatti-prosperity in the seventh column of the Sansarachakra-the Worldly Wheel. But the crosses of snakes on either side of the Sansarachakra or Worldly Wheel in columns 2 and 8, five in each column, are 10, representing the dead-lock centres of vice : viz. 17 घोर पाप प्रवृत्ति Ghorpapapravritti-indulgence in utter sinfulness, 35 Pramada-

intoxication or carelessness. 53 Ajnanandhkara-darkness of Ignorance, 71 Nastikatva-atheism and 89 स्वच्छन्दाचार Swachhandachar-wantonness on the left and Bhirutva-cowardice, Dushkarma-evil deeds- Durvysana-vicious habits; Durvasana-impurity of thoughts; Dush tavas-bad surroundings on the right, indicating that the sufferings and pangs of the sins committed, are more in volume. A man, therefore, on the active stage of life, should so cautiously move, as may not be tempted by the allurements of vice; other wise the fall from them is to such deepest depth that there is no chance of coming out of it again.

The virtues at the cross centres are the chief virtues and the sins at the crossings of the snakes are the chief sins on which much emphasis is laid by Buddhism.

This book of the *Chess of Knowledge of Human Life* consists of seven chapters. The first five chapters deal with the various parts of the Board, the virtues and vices, the various roads and paths to reach the goal of life, the ladders lifting up the virtuous and the various pitfalls of vice degrading the sinner. Then there are the centres of virtue and crossings of vices or sins.

Of these, chapter VI of the definitions and explanations of 108 terms or concepts, is the most important, and though definitions and explanations of 108 concepts given in 108 compartments, are stated in this chapter, to maintain order and explanation of the Chart or the Board and its parts in the previous chapters, yet I would suggest the reader to study it in the beginning and then use it as the chapter of reference while perusing other chapters of the book or playing on the board. I have tried to explain every one of the 108 compartments to the best of my ability and have supported my explanations with the quotations of the standard authors, the famous poets, the holy scriptures, the Vedas, the Codes, the Upnishadas, the Gita the Ramayana, the Mahabharata, the books of Niti and philosophy. Subhashit Ratna Bhandaragram has been very liberally used. Amongst the English poets Shakespeare, Byron, Longfellow, Cowper, and Milton etc. have been quoted. The sayings of Greek Philosophers-Socrates and Plato and those of the Roman Lord Ceaser etc., have not been missed. Kaliph Heroon-ur-Rashid has also been aptly quoted.

I have tried to avoid communalism and sectarianism. Chapter VII deals with *Praise, prayer and worship of God*. In this chapter I have given the conception of God according to the holy Vedas. I have quoted the Vedic verses to maintain: Revelation of God in nature; God is one without second, God is Omniscient. God is Almighty Creator, God is Amrit-the source of bliss, God is the sin averter and sin destroyer, God is Pure and Purifier, Lord of All, Stay and Centre of all, Refuge of all, God as friend, God as father, God's love, God alone is worthy of adoration, God is responsive to prayer, Prayer coat of mail and efficiency of prayer. This is followed by the 19 verses of Sandhya the song of the soul-the daily prayer-the text, its translation in prose and also in poetry by Mr. Sud. Next come some devotional songs and hymns. Then I have taken, such hymns, prayers and songs in poetry as are of universal application and devoid of communalism from the united worship of the Protestant Church. Then come the quotations from the Holy Kuran, in selecting which I have relied on the small pamphlet the '*Kuran Sharif*' by Bhartendu Babu Harish chandra and on that of Shri Pandit Ram Chandrajī Dehlvi. I have

consulted my translation of these quotations with that of Allama Abdualla Yusafali, M.A., C.B.E., L.M.S., Cant. F.R.S.L. etc. I have taken a few quotations from the translation of this highly learned gentleman. I am thankful to my friend Shri Ahmadali Shah Jafri, M.A., LL.B. an eminent Civil Officer of the Union State of Rajasthan in helping me to procure this book. Study of these quotations from the Holy Kuran, make me believe that the people of those parts of Western Asia, chiefly Arabs were in utter darkness and required reformation and parification and that the great prophet, a strong monotheist, having complete faith in God Almighty was in contact with some learned men from India of those days. We find that many of his monotheistic ideas and conception of God tally with the verses of the Vedas, the oldest scripture of the World. The very word NAMAZ has its derivation from root-NAMAS-('S' changeable in 'Z' the further West we go). Again the very word of Allah is the ALLA in Sanskrit meaning mother nourisher, sustainer and protector. Namaz itself is but the paraphrase of the 14 verse of 40th Chapter of YAJURVEDA.

अग्ने नये सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूविष्टान्ते नम उक्तिं विवेम ॥

Adorable God ! Thou knowlest all places ie. worlds. Lead us to happiness by a good path (trodden by Thy beloved). Remove foul sin from us that we may repeatedly make a bow to Thee.

I shall deal with it at its proper place. Thanks and gratefulness of humanity, are due to this Great Prophet for the high conception of God that has been given in the Holy Kuran.

Buddhism, originating from India, is prevalent in one-thirds part of the world, though there is very little from Lord Buddha about God, yet the teachings from him show us the way how to be free from the pangs of misery, pain, sickness, birth and death. The *Dhammapada* or the path of virtue of the Buddhists, is but an exposition of the Chess-board. The important speeches at Sanchi, abridged, are also added under this head in Chapter VII.

The teachings of Jainism, a religion having its origin from India and older than Buddhism. have also been abridged in this chapter. In many points the Karmic theory of Jainism is applicable to the major number of the terms and concepts of the Chart.

I ought to have given the quotations of the above Faiths after every corresponding

stanza, from the Vedas, but for fear of increasing of the volume, I have given them in one place, and request the reader to apply to them to whatever compartment he finds them fitted for. If the reader commits to memory some of the Sanskrit stanzas of God's prayer, praise and worship and some verses dealing with the directions of how to be out of the difficulties of the thorny and blocked paths of the Worldly Wheel; and if there be a common platform of universal prayers almost in all the towns and important places to recite them, I am sure ties of brotherhood would be closer, with consequent tranquility and peace all over the world, and fear of war would vanish.

A voluminous book can be written on each of the 108 compartments of the Chart; but it would make the subject combrous and unwieldy. I have, therefore, elaborately supported my explanation of the important terms. Ordinarily I have explained the import of the terms, their meanings and their special significance. I have also tried to explain the relative value of the one compartment with that of other and its connection with the Chess Board as an organic whole. It may seem a defect to the cursory reader to have

the quotations repeated in some places but in order to retain the relative value of the terms and concepts in the compartments with regard to their origin and the ensuing results, I have had to do so.

Throughout my life I have been an ardent exponent of Hindi in Devnagri script and my first publication NAVIN BHARAT Sir Henry Catton's translation of 'New India' in 1905 revised by Sir Purohit Gopinathji M.A. the minister of the State, was very enthusiastically received by the public. Adoption and prevalence of Hindi in the Devnagri characters in India, had been and is the aim of my life, and I think I was one of the first persons to rejoice, when the Constituent Assembly declared Hindi as the chief language of India. I am happy to see that efforts are being made to make it the Lingua Franca of India and it would be completely adopted as the national language throughout India in a dozen of years hence. But it would surprise my friends and those who know me why I have written the present book in English. I have done so, because the subject dealt herein is of universal utility and interest, not restricted to India alone. English is the language, under-

stood in almost all the parts of the world by the higher society of every nation. That the chart and the book may be of world wide use, I have preferred to write it in English. I believe that in Sanskrit almost all the languages of the world, find their origin, I have, therefore, profusely quoted in Sanskrit the Vedas, the oldest literature of the world and have tried to faithfully translate the quotations from them in English. I have relied upon the available translation of the Vedas and other classical quotations by the sage like, the late Master Durgaprasadji of Lahore, of the Harbinger Fame and on that of Shri Pt. Ghasiramji etc. The reader would not mind the language, but would study the chart and the book to catch the spirit of it. The terms and concepts stated in the compartments are in Sanskrit as also the quotations of the Vedas, Upanishads, Shastric Codes of Manu, Yajanavalka the classical works, of Ramayana and Mahabharata, Gita, and those of the standard authors of Sanskrit. Every term is followed by its English equivalent and every Sanskrit quotation is followed by English translation. It has been so arranged that those who do not know Sanskrit, and know English only, can

read the English version only. There will be no interruption and no breakage of sense if only English version is read and that of Sanskrit be left out. The continuity and the connection in the context is maintained every where.

No faith differs from the other in important points and in the essentials of religion, morality, philosophy etc., I hope, the book will be of universal utility and the game will be an indoor game of general practice, which practice will impress the ideas of universal brotherhood, of mutual good will, advantage and general well being. Metaphysics is a very dry subject, but the ancient sage who, designed this Chart, has so arranged it that it will be interesting to persons of both the sexes and of all the ages. Its practice will tend the human beings to be moral and shun the commission of sins and crime, raising the general level of morality and conducing to the general decrease in commission of vice.

THE GAME

There are two very ancient indoor games in India, the Chess and the Chopar or Chausar Chess is a world wide game invented by some military genius to sharpen the intellect in the mobilisation, movement or attack on the various forces and flanks of the enemy and to defend the forces of self against those of the enemy. It is played with 16 pawns on either side. The pawns are of various kinds representing the king, the minister, the fort or fortresses, the cavalry and the infantry etc., The party of keener, sharper, and steadier intellect wins the game.

Chopar or Chausar unlike chess is only a pastime amusement to pass away the time. It is played with dice.

Jyana Chaupar or *the Chess-Board of the Knowledge of Human Life* is the game of two opponents—the virtue and the vice—to develop the moral and the mental faculties, to help the memory to remember the moral formulas, inferences of the actions, deeds and performances of life, the result of duties performed or neglected. The tablet of Jana Chaupar consists of 108 compartments, each compartment indicating and signifying, a concept, a philosophical truth or an aphorism

from birth to immortality. The inward of a man is represented on the tablet of 108 compartments. The practice of the game cultivates the mind to remember the results and consequences of the various movements, actions and deeds of active life. It instructs to so mould the habit and tendencies as to tread upon the right path avoiding the dangers and risks of a wrong course. Finally the practice of the game trains up the mind to remember the chequered scene of life and how to cross the impediments and avoid the sins and misdeeds so as to pave the path of virtue to reach the final goal of salvation—the freedom of the soul from the sins and miseries, and from the recurring of births and deaths. Thus when the world is on the path of righteousness to which this *Chess Board of Knowledge of Human Life* forming an indoor game, is a great aid in creating a universal brother-hood conducing to general tranquillity, peace and prosperity and generating abhorrence to recourse to war.

The game as a practice can be played singly or in the company of two to four persons. It can, like Chopar, be played with dice or Kowries, better with good shining five

Kowries of similar shape and size. The open or bisected side of the Kowries denoting the points in favour. One pawn representing one person. If played singly, it would be better, if the pawn be the image in miniature of one's self. When played with other companions each companion should have a pawn of colour different from that of the rest. Time of half an hour should be fixed for the practice of the game. It should not be played more than once a day and when the formulas are committed to memory it can be practised weekly fortnightly or monthly according to the retentive power of the memory of the practitioner. Indulgence in it would in itself be a sin. The game is not an end but it is a means of knowing the easiest path to immortality or salvation from birth & death, the very end and aim of human life.

CHESS BOARD OF KNOWLEDGE OF HUMAN LIFE.

The game may be named as JNANA CHAUPER because it is played with dice on flanks of a chauper, which has got 108 compartments, 27 in each of its four flanks. The play on it gives no mental exercise. It cannot be played alone. It is played by four opponent parties and produces — tendencies of gambling as the winning of it merely depends upon chance of the throw and fall of dice.

The game that I offer to the world, though played with dice or Korries, is in the form of Chess Board with 108 Compartments divided into four parts and including 99 Compartments of Sansar of Chakra or the ever moving wheel of the world, denoting the cycle of destinies, furnished with various roads and paths, five compartments of Shat Shikhar Stambha or the High Way, three compartments of Moksha Dhama Samipya or environments of Moksha-Immortality and the last compartment of Moksha the Salvation of soul from the physical imprisonment. The pawn is the representation of the player or of the self when played alone. The fall of dice indicates the ignorance of the effects of

deeds of previous lives and uncertainty of those of the future. It gives full mental exercise and is designed to remember the consequences of the various deeds, good and bad ones. It is meant to select the path on which to move, so as to free one's self from the miseries, pains of births and deaths, to get control over self and finally to attain Moksha—Immortality, salvation, Nirvan or infallable state. The play on it develops the mental faculties, cultivates the brain, sharpens the intellect and strengthens the mind to resist temptations and attain the Godly qualities or attributes of benevolence compassion, forgiveness, joyfulness etc. I have, therefore, preferred to name it as :

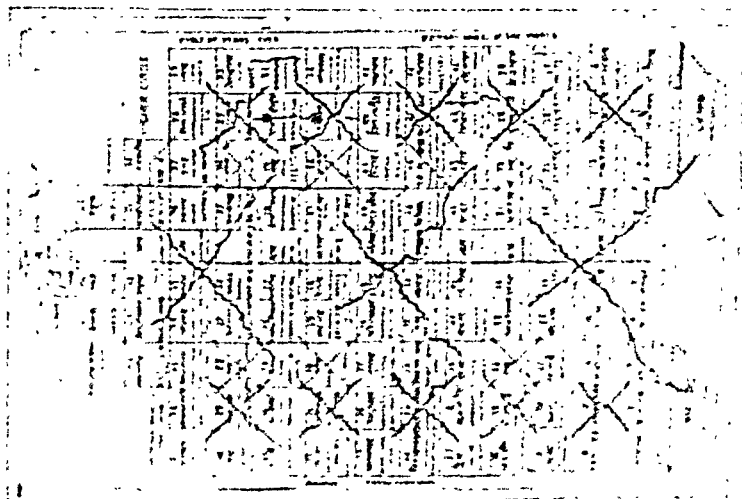
CHESS OF KNOWLEDGE OF HUMAN LIFE

It proves the best indoor game. It is so very interesting that when once it is adopted it shall not be abandoned, but shall have a wide currency and prevalence all over the world, generating universal brotherhood, tending to peace, prosperity and tranquillity in the world.

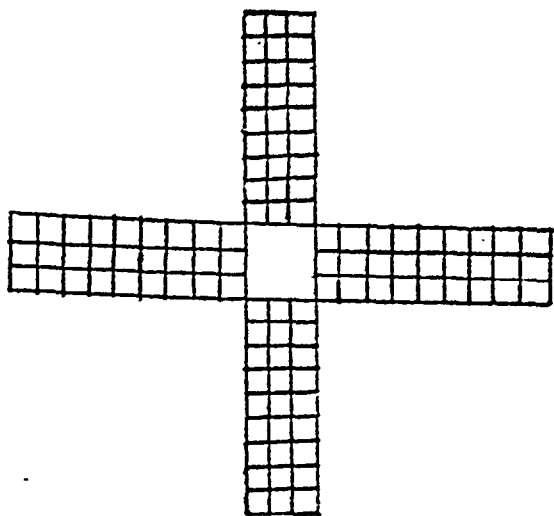
DISTINCTION BETWEEN DIAGRAMS

These two diagrams are given to show distinction as to whether the game is Chopar or Chess. It has been named in Hindi as Jnana Chaupar, but the mere fact of its having 108 compartments, 27 in each of its four flanks, cannot entitle it as Jnana Chopar or Game of Knowledge. But as it gives very refined culture to the brain and its practice is purely a brain exercise it therefore deserves to be entitled as Chess of Knowledge; and as it deals with ethics, morality, philosophy and religion in the various walks and moves of life physically, mentally and spiritually it is therefore, styled as the Chess of Knowledge of Human Life.

CHES



CHAUPAR



CHAPTER I

The 108 Terms

108 Terms or concepts of the Chess Of Knowledge of Human Life with their English Translation or equivalents.

I Sansara Chakra Oblong ...	99	Compartments
II Column of five Compartments		
Uchchamarga-Highway or		
Shatshikhar Stambha	5	Compartments
III Column of three Compartments or the environments of the Mokshadham Samipya	3	Compartments
IV Moksha the Goal ...	1	Compartments
		<hr/>
		108 Compartments

NAMES OF THE 108 COMPARTMENTS OF THE CHESSBOARD

The following is the list of the 108 compartments of the four parts of the Chessboard. Names in Sanskrit, their transliteration and the available equivalents in English :-

PART I

Column No. 1 from left to right.

OBLONG OF SANSARCHAKRA THE WORLDLY WHEEL.

1. पुनर्जन्म— Punarjanma-Re-Birth.
2. कुम्भीपाक— Kumbhipaka-Hell.
3. महादुःख— Mahaduhkha-Direst agony.
4. पूर्वसुकृत— Purva Sukrita-Good deeds of prenatal life.
5. सुसंस्कार— Susanskara-Consecration or Sacrament.
6. मधुरभाषण— Madhurabhashana-Sweetness of tongue.
7. वैभवंनाश— Vaibhavanasha-Down-fall.
8. प्राण संकट— Prana Sankata-Risk of life.
9. तमोलोक— Tamoloka-Region of Hellish Darkness

Column No. II from right to left.

10. नपुंसकत्व— Napunsakatva—Impotency.
11. भीरुत्व— Bhirutva — Pusilanimity or Cowardice.
12. लोकरंजन— Lokaranjan—Popularity.
13. धर्मनिष्ठा— Dharmanishtha—Righteousness.
14. ब्रह्मचर्याश्रम— Brahmacharyashrama—Students' life of celibacy, or duties of the first stage of life.
15. साहस— Sahasa — Perseverance or Courage.
16. सुशीलता— Sushilata—Good—Breeding.
17. घोरपाप प्रवृत्ति—Ghor-papa-pravritti—Indulgence in Utter sinfulness.
18. स्वास्थ्यनाश— Swasthyashash—Loss of health.

Column No. III from left to right.

19. मूर्च्छा—54— Murchchha—Swooning or stupefaction.
20. सत्सङ्ग - 55— Satsanga—Good company.
21. मात्सर्य— Matsarya—Malice.
22. सद्विवेक— Sadviveka—Right judgment.
23. विद्याध्ययन— Vidyadhyana—Scholarship.
24. ज्ञानेच्छा— Jnaneechchha—Desire for knowledge
25. आत्मघात— Atmaghata—Suicide.
26. सदुपदेश— Sadupdesha—Sound advice.
27. निन्दा— Ninda—Disgrace or disrepute.

Column No. IV from right to left.

28. वीर्यनाश— Viryanash—Loss of valour.
 29. दुष्कर्म— Dushkarma—Evil deeds.
 30. सम्पत्ति— Sampatti—Prosperity.
 31. भ्रूणहत्या— Bhrunhatya—Murder of an embryo.
 32. गृहस्थाश्रम— Grihasthashrama—Duties of the 2nd stage of life of a householder.
 33. मिथ्याविलास— Mithyavilasa—Life of Falsehood.
 34. जय— Jaya—Victory.
 35. प्रमाद— Pramada -- Intoxication and carelessness.
 36. अतिरति— Atirati—Excess in sexual indulgence

Column No. V from left to right.

37. द्वेष— Dvesha—Envy or hatred.
 38. सत्कर्मरति— Satkarmarati—Love of goodness or of good deeds.
 39. शोक— Shoka—Grief.
 40. संयम— Samyama—Temperance.
 41. अतिथि सत्कार— Atithisatkara—Hospitality.
 42. श्रद्धा— Shraddha—Faith.
 43. अन्याय— Anyava—Injustice.
 44. आचार्य सेवा— Acharya Seva—Devotion to the Preceptor and teacher.

45. बुद्धिनाश — Buddhinasha—Loss of Judgment or Faculty of reasoning.

Column No. VI from right to left.

46. व्यभिचार— Vyabhhichar—Adultery.
 47. दुर्व्यसन— Durvyasana—Vicious habits.
 48. पंचमहायज्ञ— Punchmahayajna—Performance of five daily rites or duties.
 49. विवेक— Viveka—Discrimination.
 50. वानप्रस्थाश्रम— Vanprasthashrama—Duties of the third stage of life of retirement.
 51. प्रेम— Prema—Affection.
 52. विनयभाव— Vinayabhava—Modesty.
 53. अज्ञानान्धकार— Ajaynandhakar—Dark or darkness of ignorance.
 54. विश्वासघात— Vishvasghata — Breach of Trust or Breach of Confidence.

Column No. VII from left to right.

55. भयस्थान— Bhayasthana—Fear.
 56. सदाचार— Sadachara—Good conduct.
 57. तृष्णा— Trishna—False Ambition.
 58. परोपकार— Paropakara—Benevolence.
 59. इन्द्रियनिग्रह— Indriyanigraha—Control over senses.
 60. विद्याप्राप्ति— Vidyaprapti—Attainment of knowledge.

61. क्रोध— Krodha—Anger.
 62. ईश्वरभक्ति— Ishwarabhakti—Devotion unto God.
 63. पक्षपात— Pakshpata—Partiality.

Column No. VIII from right to left.

64. तपोनाश— Taponasha—Failure in religious penance.
 65. दुर्वासना— Durvasana — Impurity of thoughts.
 66. कृतज्ञता— Kritajnata—Gratefulness.
 67. स्वकर्तव्य लोपन— Swakartavyalopana—Negligence of duty.
 68. वैराग्य धारण— Vairagyadharana—Indifference to worldly objects.
 69. व्रतभङ्ग— Bratbhanga—Breach of vow.
 70. क्षमा— Kshama—Forgiveness.
 71. नास्तिकत्व— Nastikattva—Atheism.
 72. दरिद्रता— Daridrata—Poverty.

Column No. IX from left to right.

73. अधैर्य— Adhairya—Impatience.
 74. सत्कीर्ति— Satkirti—True Fame.
 75. हिंसा— Hinsa—Cruelty to animals.
 76. आत्मनैर्मल्य— Atma Nairmalya—Purity of soul
 77. सन्यासाश्रम— Sanyasashrama—Duties of the 4th stage of life.

78. ईश्वरोपासना— Ishvaropasana-Submission to the Divine will.

79. मोह—

Moha-Delusion.

80. अज्ञाननिवृत्ति— Ajnananivritti-Freedom from ignorance.

81. कामवासना— Kama or Kamvasana-Passion.

Column No. X from right to left.

82. लोलुपता—

Lolupta-Greed.

83. दुष्टावास—

Dushtavas-Bad surrounding.

84. पापनिवृत्ति—

Papanivritti-Freedom from sin.

85. कर्तव्येच्छा—

Kartavyechha-Eagerness to discharge of duties.

86. समाधि—

Samadhi-Deep Meditation or Trance.

87. देवनिन्दा—

Devaninda-Blasphemy.

88. दया—

Daya-Mercy or Compassion.

89. स्वेच्छाचार—

Svechhachar-Wantonness.

90. द्रोह—

Droha-Treachery.

Column No. XI from left to right.

91. अहंकार—

Ahankar-Self-Conceitedness.

92. अविकल्पतपश्चर्या—

Avikaltapascharya-complete austerities.

93. विषयानुराग—

Vishayanuraga-Love of carnal pleasures.

94. आधिपत्य—

Adhipatya-Supremacy or full control over senses.

95. परमहंसगति— Paramahansagati--Total ab-
stention from world.
96. आनन्द— Ananda-Happiness.
97. कुसङ्ग— Kusanga-Bad company.
98. ईश्वर संसर्ग— Ishwarasansarga-Communion
with God.
99. लोभ— Lobha-Avarice.

PART II

Uchcha Marga

High Way Shata-Shikhara-Stambha from right to left.

100. देशभक्ति— Deshabhakti-Patriotism.
101. यज्ञाभिमान— Yajñabhimana — Pride for
charity or Sacrifice for public
cause.
102. उत्कृष्ट ज्ञान— Utkrishta-jana-Attainment
of High knowledge.
103. विद्याभिमान— Vidyabhimana — Pride for
learning.
104. स्वरूपदर्शन— Svarupdarshana realization of
self.

PART III

Mokshadham Samipya from left to right.

(Neighbourhood or environments of Moksha).

105. कैलाश— Kailasha-Paradise.
106. स्वर्ग— Swarga-Heaven.
107. वैकुण्ठ— Vaikuntha-Perfect Beatitude.

PART IV

Salvation-Immortality-Moksha-Highest Goal.

108. { मोक्ष— Moksha-Immortality
निर्वाण— Nirvana - Extinction from
अविनाशपद— misery, pain, birth and death.
Avinashpada-Infallible State.
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CHAPTER II

The Four Parts

The Four parts of the Chess-board of the Knowledge Of Human Life.

- I संसारचक्र Sansarachkara or Worldly Wheel
 - II शतशिखर स्तम्भ Shatshikhar Stambha उच्च मार्ग Uchcha Marga Highway.
 - III मोक्षधाम सामीप्य Mokshadhama Samipya. The Environments of Moksha.
 - IV Sumeru मोक्ष Moksha-Immortality.
- ✽ निर्वाण Nirwana—absolute freedom from pain, misery, birth and death अविनाशपद Infallible State.
-

THE FOUR PARTS OF THE CHESS-BOARD

This Chess-board consists of the following four parts :—

I—Sansar Chakra or Worldly Wheel.

This is an oblong of 99 compartments. Nine columns from left to right. 11 columns from bottom to top, 9x11-99. Sansar Chakra-Worldly Wheel or Ninanve-ka-Pher.

II—उच्च मार्ग Uchcha Marga-Shata Shikhar Stambha.

Then above this oblong, a column of five compartments commencing from 100. to 104. called the Uchcha Marga or the Shata Shikhar Sthambha, the High Way.

III—Mokshadham a Samipya.

Commencing from hundred fifth compartment to 107th compartment कैलाश Kailasha Paradise, स्वर्ग Swarga-Heaven, and वैकुण्ठ Vaikuntha-Abode of Bliss, called the Moksha Dham ka Samipya-Environments or Neighbourhood of-Immortality.

IV—Then of 108th compartment of Sumeru-the Moksha.

Immortality or the highest goal.

Sansarachakra—The oblong of Sansara-Chakra the Chessboard consists of 99 compartments nine from left to right and eleven from top to bottom. The Worldly Wheel-Ninenaveka-Pher or never ending circulation of the movements of a human life, like the figure of 99 which is always the same, whether read from left to right or from right to left or like Digit 9, which when multiplied, by other digits from 1 to 9 the addition of the product is the same; but gradual reduction in the ending figure of the product and -O- or naught in the end.

Uchcha Marga—Then above the oblong of Sansarachakra of 99 from right to left the column of Uchcha Marga or Shata Shikhara Stambha of five compartments from 100 to 104 consists of three compartments of Virtue. 100th compartment is of Deshbhakti - Devotion to one's Nation, 102 Utkrishta Jnana-attainment of high Spritual knowledge and compartment 104 Swarup Darshan or realisation of self, but intervened with pitfalls of 103 Vidyaabhiman-Pride of knowledge and 101 Yaj nabhiman-pride

of having done charity and sacrifice for public cause. By Yajna we mean any deed done or any sacrifice made for the public cause and not only the fire oblations. The performance of the Fire Oblations is also a deed of the public sacrifice as explained by Lord Krishna and Lord manu.

अग्नौ दत्ताहुति सम्यक् आदित्यमुपतिष्ठते ।

आदित्याज्जायते वृष्टिः वृष्टेरन्नं ततः प्रजाः ।

The offer of an Ahuti, made in the fire in the manner as prescribed by the Shastras, reaches the solar sphere, from which sphere, the rain clouds are formed. Clouds rain on the earth, falling of rain produces grain. Life is maintainable by eating the grains अन्न वै प्राणः from which issues are generated to make the world. Yajna therefore, in the form of fire oblations, is the best form of public sacrifice, and no ritual is complete without it. It is also why the performance of Yajna or fire oblation has been ordained as the chief duty of the Panchmahayajna-Five great duties of the daily performance. By Ahuti is meant an offer to the fire after chanting a devotional verse from the Vedas. It consists of the fragrant seasonal herbs, मिष्टान्न-Sweets घृत-Ghrita clarified butter, a little quantity of grainseeds dry

fruits and such other things. This process reduces the offered article to its minutest parts and spreads its essence to immeasurable space in the atmosphere. Now the modern scientists of the west have acknowledged that the smokes of Yajna or Fire oblations cause the empty clouds filled with rain water.

We can have YAJNA to produce rains. There are various performances of Yajyana-deeds of public sacrifice-SOMYAJNA सोमयज्ञ ASHVAMEDHAYAJNA अश्वमेधयज्ञ; as performances of public sacrificing of animals is strictly forbidden and therefore, the performance of Somayajna does not mean killing of a goat and offering it to fire. Nor does Ashvamedha Yajna mean the killing of a horse at the alter of the Vedi. In times gone by a well decorated horse was let loose to roam at will to indicate the sovereignty of a prince over the territories, where the horse roamed freely and unchecked by any other prince. Killing of an animal is condemned and not ordained by the Shastras and should therefore, be avoided, CHAKSHU-YAJNA चक्षुयज्ञ does not mean an oblation to the fire of eyes at the alter or the Vedi but it means charity and donation for the surgical operation of the eye for restoration of sight. Spinning

has been styled by Mahatma Gandhi as CHARKHA YAJNA because it saves the national wealth of India. Similarly भूदान यज्ञ BHUDAN YAJNA of Acharya Venoba Bhave now accepted by almost all, does not mean offering of pieces of earth or of clay to fire, but it consists in parting with one's own surplus land to the landless cultivator. It is a great sacrifice to preserve and increase the national wealth by giving more produce, production and employment to the workless.

Of the many commentators of the Vedas- Acharya Sayana, Mahidhar and Uvvata, explain the Mantras according to their own Vammargiya beliefs and they and their followers have done great injury to mankind by confounding the Brahman's and the Shashtra Sutras with the Vedas. The Brahman's may sanction the murder of a man, the Puranas may allow the slaughter of horses, cows and goats; but the Holy Vedas give to the wide-world the godly lessons of universal mercy, compassion and charity. Killing of animals is strictly prohibited. The following Mantras strongly support this view:-

दत्ते दृष्ट्वा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।

मित्रस्य चक्षुषा समीक्षा महे ॥ यजु० अ० ३६।१८

“O Lord confer upon me riches, physical strength and mental power so that all animals may be well disposed towards me and I may be on friendly terms with them. All may treat each other with friendship and love”.

पशून् पाहि । नाम् मा हिंसीः । अजां मा हिंसीः । अविमां मा हिंसीः ।
इमाम् मा हिंसीः । पशुं पाहि रेक शकं पशुम् इत्यादि ॥ Again.

“Tend and protect cattle; do not slaughter a cow, a goat or a sheep, do not kill a two-footed beast and do not kill hoofed beast etc., etc.” *

Above the column of Shat Shikhara Stambha is the column of Mokshadhama Samipya or the vicinity, neighbourhood and plain of the goal of life i.e. Moksha, consisting of three compartments from left to right attainment of which ensures that there is no going back. They are: (1) 105th compartment of Kailasha-Paradise—the abode of objects of gaiety and comforts, (2) 106th of Svarga-Heaven and (3) 107th of Vaikuntha or perfect bliss or beatitude.

MOKSHA—IMMORTALITY.

SALVATION.

Sumeru the 108th compartment is the topmost of Moksha or salvation freedom from

* Kuran Sura xvii (Bani Israil) 23 “We must love and serve all His creatures.” 33 “Nor take life, which, God has made sacred”.

the cycle of birth and death or of Avinashpada the Infallible State or Nirvan—Freedom from misery, pain, birth & death.

Mukti—is the state or stage in the spiritual progress rather than a place to gratify carnal desires. This is the state of perfect happiness, perfect freedom. It is to be distinguished from Nirvan of the Budhists, which is nothing short of total annihilation or extinction of the entity of the beatified being. According to RIG. 9,113,11

यत्रानन्दाश्च मोदाश्च मुदः प्रमुद आसते । कामस्य यत्राप्ताः
कामास्तत्र माममृतं कृधीन्द्रायेन्द्रो परिस्रव ॥

“Make me immortal in that realm, where happiness and transport, joys and facilities combine and all the longings are fulfilled”.

Moksha has been very beautifully described in ‘Sarvartha Siddhi’—abridged – by Pt. Chain Sukh Dasji. Principal Digambar Jain Sanskrit College, Jaipur.

प्रश्न स एव पुनः प्रत्याह किं स्वरूपाऽसौ मोक्ष कश्चास्य प्राप्ति
उपाय इति ।

“सम्यग्दर्शन ज्ञान चारित्राणि मोक्ष मार्गः

CHAPTER III

Roads & Paths

- I The Royal Road or Direct Route to Immortality, of the Varanashrama Dharma:
 - II Road of Prideless knowledge to Kailasha-Paradise.
 - III Road of Prideless Sacrifice for the Public Cause to Vaikuntha or Abode of Bliss or Perfect Beatitute.
 - IV Six other Paths—Columns from top to bottom or *Vice versa* in Columns No. 3,2,1 & 7,8,9.
 - V The target of the Royal Road and the connect-ed Sanskars.
-

THE ROYAL - ROAD-THE DIRECT ROUTE TO IMMORTALITY

The middle column from bottom to top is the column of 14 compartments indicating the various stages of life beginning from the 5th compartment of "SUSANSKAR" consecration or holy sacrament, 14 "BRAHMACHARYASHARAMA"—Period of Student life of Celibacy, 23 "VIDYADHAYANA"—Scholarship or Studies, 32 "GRIHASTHASHRAMA"—Duties of the Second Stage of Householder's Domestic Family Life, 41 "ATITHISATKARA"—Hospitality, 50 "VANAPRASTHASHARAMA" or the Duties of the 3rd Stage of Life of Retirement, 59 "INDRIYANIGRAHA"—Control over Senses, 68 "VAIRAGYADHARAN"—Indifference to and Abstention from Worldly Appetites, 77 "SANAYASA-SHRAMA"—Duties in the Fourth Stage of Life of a Philanthrope: of Renunciation and wishing good and doing good to all, 86 "SAMADHI"—Meditation or State of Trance, 95 "PARAMHANSAGATI"—Freedom from all bodily requirements, desires and self-interests, 102 "UTKRISHTAJNANA"—Attainment of High Spiri-

tual Knowledge or Sublimity, 106 SVARGA-Heaven, 108-'MOKSHA'-Salvation-Immortality, 'Nirvan'-freedom from pain, misery, birth and death 'Avinashpada' Infallible state.

This middle column of Royal Road of 14 compartments briefly explained as above forms the MERUDAND or Backbone of the Sansarchakra Rotation or circulation of life in 99 compartments in the formation of columns from left to right and *vice versa*.

This is the Royal Road of "VARNASARAMA DHARMA-the four stages or periods of life with the performance of duties in respect of each period as prescribed by Manu, the First Law Giver of the world. It comes from the Vedic age and is prevalent upto the present day in India. The westerners not fully understanding these stages and classifications of life, denounce the "Bharatvasies" the Indians, and their country India as a nation of disunited castes, sub-castes and creeds. They are quite wrong in maintaining so. Bharatvarsha, called by the westerners as India, is a very old nation, perhaps the oldest in the world. We were in the climax of civilisation when their forefathers led a beastly or brutish life in human form. Castes and sub-castes, classes and sub-classes

according to profession, earning and status, are bound to arise in such an old nation and country, otherwise no distinction can be maintained. But these castes and sub-castes and classifications are for discrimination only. They trace their origin from the four principal castes or classifications of Brahmans, doing the duties of teaching and intimating every branch of knowledge—Kshatriyas, doing the work of protection and keeping peace in the country externally and internally i.e. the duties of military and police. “Vaishyas” doing trade, commerce, cultivation and industries. “Shudras” or the fourth class serving the above three in various forms and ways.

THE II ROAD 4 to 105-OF GUILLESS AND PRIDELESS KNOWLEDGE TO KAILASHA PARADISE.

It is column 4th from left to right upwards. It consists of 13 Compartments commencing from the 4th compartment of PURVA SUKRITA—good deeds of prenatal life to 105th-compartment of Kailasha-Paradise in the immediate neighbour-hood of 108 Moksha or Immortality. This is the Second Road of Guileless and Prideless Knowledge. Purva Sukrita leads to 16 Sushilata-Good

Breeding, which be-gets the habit of moving in 20 of Satsang-Good Company, thence to 40 SAMYAM-Temperance, then we reach the lift in the 56th compartment of SADACHAR-Good Conduct, which would raise us to the 76th compartment of ATMA NAIRMALYA-Purity of Soul, from which we reach 92nd compartment AVIKAL TAPASHCHARYA Full Practice of Austerity, which passing through 101 SWARUPA DARSHAN-Realization of Self, makes us reach Kailasha-Paradise in the immediate vicinity of Mokshadhama-Salvation-Immortality. But unlike the Royal Road of Varnashrama Dharma, it is not the direct road, but the connected chain of ladders or lifts in a zigzag way.

The III Road is the sixth column of 13 compartments from left to right upwards. It commences from 6th compartment of MADHURBHASHANA-Sweetness of tongue to 107th compartment VAIKUNTHA or Perfect Beatitude or the Abode of Bliss, The III road is the Road of Guileless and Prideless Sacrifice for the cause of the public to the final goal. From 6th compartment of MADHURBHASHANA we attain 12 LOKARANJANA-Popularity, from which we reach the connected chain

of lifts or ladders of this road. From the 26th compartment of SADUPDESH-Sound Advice, and Initiation to 42 SHRADDHA-Faith, thence we get 62 ISHWARABHAKTI-Devotion unto God, whence we go to 76 ISHWAROPASANA-Submission to the Divine will, which makes us attain 98 Communion with God which passing through DESHBHAKTI-Patriotism, makes us reach 107 VAIKUNTHA or the abode of Bliss in the next immediate vicinity of MOKSHA-Immortality, the final goal. Like the Second Road of Guileless and Prideless Road of Knowledge and unlike the direct or Royal Road of VARNASHRAMA DHARMA, this Road too, is in a zigzag way. Thus we find that the three middle columns of the chart of this Chess Board of Knowledge of Human Life form the Three Roads to attain immortality. The Royal Road is the direct road to attain Moksha Immortality and is in the middle of the two roads to KAILASHA-Paradise and to VAIKUNTHA-the abode of Bliss, both in next vicinity of Moksha-Immortality-the aim and end of human life.

Having explained the three middle columns of the worldly wheel - SANSARCHAKRA which three middle columns form the Royal Road in the centre, the direct Route of

Poverty and Decay; 55 Bhayasthan-Fear, 54 Vishvasghat—Breach of trust; 37 Dvesh-Envy; 36 Atirati-excess in sexual indulgence; 19 Murchha-Stupefaction; 18 Svasthyanasha-Loss of health; 1 Punarjanma-Rebirth.

Similarly on the right comes the 8th column from top to bottom 98 Ishwar Sansargaholy communion with god. This is got from the virtues of 80 Ajnananivritti-Freedom from ignorance, 62 Ishwarabhakti-Devotion unto God; 44 Acharyaseva-devotion to the Preceptor; 26 Sadupadesha-Sound Advice but overbalanced with five vices of 83 Dushtavasa-Bad surroundings; 65 Durvasna-Impurity of thought; 47 Durvyasan-vicious habits; 29 Dushkarma-Evildeeds. 11 Bhirutwa-Cowardice. If virtues of this column over power the vices in it, and if compartment 98 of Ishwarasansarg or Holy Communion with God is reached. Immortality is surely to be had, but vices overpower the victim and the very life is in risk in the 8th compartment of the tablet.

On the right of this column is the border column of 99 Lobha-Avarice strewn with vices of 82 Lolupta—Greed; 81 Kama-passion; 64 Taponash - Failure in religious penance; 63 Pakshapata-Partiality; 46 Vyabhihar-adultery;

45 Buddhinash-Loss of judgment; 28 Viryanasha-Loss of valour; 27 Ninda-Disgrace or Disrepute; 10 Napungsakatva-impotency and 9 Tamoloka Region of utter hellish darkness. Thus we see that the two border columns of the SANSARA CHAKRA—one of the Ahankar, and the other of Lobha avarice are fully blocked with vices, pitfalls and snakes, not allowing the victim break the fence or the high prison wall of the journey of life. Thus it is to be noted that the vices of 91 Ahankar-Self-Conceitedness and that 99 of Lobha-Avarice the ending compartments on the left and right, respectively of the SANSARACHAKRA, are major vices one causing the victim to be born again and again and the other making him fall to Tamoloka or region of hellish Darkness.

Having dealt with the columns of the Sansarachakra or the Worldly Wheel from top to bottom, and from bottom to top as above, we do not feel the necessity of describing the meaning and importance of the columns from left to right or right to left. Really with all our efforts we are unable to know the hidden meaning of the compartments in their consecutive order; and shall be very glad if any one of the readers finds out such secret meanings

of the compartments in their the consecutive order in the chart from left to right or from right to left, and shall be much obliged if he lets us know to what he arrives at.

Reverting to the Royal Road, we speak of its target & the connected Sanskars. The target of this Royal Road of the Varnashrama Dharama. (Classification of the four divisions of society with their respective duties) is to attain Moksha or Immortality—Every turning point of the four classes at every stage must be accompanied with the holy sacraments and religious rituals. No turning point of life of any class at any stage according to the ancient Aryan sages, was proper unless sanctified and consecrated by the religious rituals as ordained by the holy Vedas and the Grihya Sutras of the ancient Rishies called the Brahmans. Thus sanctified at every stage and at every important step, a man finds no difficulty in going up ladder by ladder and raised from lift to lift of the 14 compartments already mentioned above in the sanctified middle column, called the Royal Road of Varnashrama Dharma from compartment fifth upwards to 108th the final goal or Immortality. Now we shall briefly deal with 16 Sanskars to

be performed right regularly as ordained by the "Shruties and Smrities", the Vedas and the several Shastric codes of Manu, Yajnavalka, the Brahamans and the Upanishads. Though we may attain success in science and thereby may make destructive weapons like atomic bomb Etc. yet life is dry and the soul in the union of the corporal body, is not worth living if not satisfied. To make the life pure and keep the soul satisfied, it is necessary, therefore, that we attend to practise Karmakand and attach every importance to it by performing ceremonial rituals at every stage and at every turning point of our life, so that walking on the connected chain of ladders and lifts without hinderences and with knowledge of what we do and with full inner satisfaction we may attain directly the final target of life - viz the Moksha or Immortality.

These periodical stage-wise ceremonials are sixteen in number. They are as follows:-

1. The गर्भाधान GARBHADAN SANSKAR or the ceremony of procreation.
2. The पुसंवन् Punsavana Sanskar or the ceremony of protection of the Foetus, when the foetus is four months old.

3. सीमन्तोन्नयन Simantonnanyana Sanskara which is done at the seventh month.
4. The जातकर्म Jatkarma Sanskara, observed just when the child is born.
5. The नामकरण Namkarana Sanskara or the naming ceremony, when the child is given its name on the 11th, 101st or 331st day of its birth.
6. The निष्क्रमण Nishkramana Sanskara—When the child is for the first time brought out of the home.
7. The अन्नप्राशन Annaprasan Sanskara—feeding the child with solid food such as rice and boild milk. This is done usually at the 6th month or when the child gets teeth.
8. The चूडाकर्म Churakarma Sanskara or Tonusure Ceremony, when the first shaving of the head takes place. This is done in the first or third year.
9. The कर्णवेध Karanvedha Sanskara or ear pinching ceremony in the 3rd or the fifth year.
10. The यज्ञोपवीत Yajnopavit Sanskar or Sacred Thread Investiture ceremony, in which the preceptor intiates the child. This is done at the 8th year. It is necessary both for boys and girls.

11. The वेदारम्भ Vedarambha Sanskara, when the teacher begins to teach the Vedas. This follows the tenth Sanskara immediately. The Gayatri Mantra is the first Veda Mantra taught (for this see the chapter VII Praise, Prayer and Worship of God.)
12. The समावर्तन Samavartana Sanskara or convocation and Home returning ceremony, when education being finished, the youth is welcomed home.
13. The विवाह Vivaha Sanskara—The Vivaha Sanskar or the marriage ceremony when the youth marries and enters the household life. This is done usually at 16 in the case of girls and 25 in the case of boys.
14. The वानप्रस्थ Vanprastha Sanskara or Forest going ceremony, when one is old enough to leave the household and takes to the life of pure religiousity or austerities.
15. The सन्यास Sanyasa Sanskara or the renunciation ceremony – when austerities undergone, prepare a man to renounce all selfishness and become a Sanyasin. A Sanyasin is one, who is free from all selfish interests and whose sole object of life is to serve the world.

16. The अन्तेष्टि Antyeshti Sanskara or cremation ceremony or cremation. Burning the dead body with prescribed scents and butter. Burials are disallowed.

The first three are pre-birth Sanskaras and are meant to effect the foetus. The last comes after death. The middling twelve are interspersed and occur at the important turning points of life.

All these ceremonies should begin with recitation of prayers and performance of Havan according to the status of the House-holder. The 16 Sanskars are social and must be observed by every body of the society of Hindus, nay they can be observed by any man of any creed or faith. There is nothing of sectarianism in them.

These rituals are different from the usual customs and ceremonies or functions and fashions. They were unknown in the European and western world of non-Aryans. Their strength and greatness was hidden from the humanity of the western world, till something was known about the *Science of ugeinies*. The Western philosophers have now come to know the hidden beauty in the rituals performed at the entry of the house-hold life or marriage ceremony.

The rituals observed give some indication of the mile stone reached in life, and the change in duties and actions on the part of the child or the guardian. This is more or less personal. The ceremonial rituals are the tacit recognition on the part of the society of the legitimate position, which the individual, as a member of the society, holds in it.

We shall deal with the Sanskars in their proper places. If the reader wants to know further, the why and how of the Sanskars he should study the Sanskar Vidhi of Maharishi Swami Dayanand Saraswatiji and the Sanskarachandrika by R.R. Pandit Atmaramji of Baroda.

We have explained the reason of the prevalence of castes, have attributed it to classification of society in which an individual is placed. It is further noted here that this distinction of even of four broad classifications is observed in the House-holder's or of family stage of life only, and not in other stages of life.

The same may be said of various creeds. All creeds and sub-creeds prevalent in India are not discredited as warring factors. But they all tend to one religious Faith in God-Head in some form or other and derive their inspiration from

the Holy Vedas, the oldest Literature and Scripture of the world, held by the ancient Indians as the revealed knowledge, and the source and treasure of all knowledge of sciences and of every thing, and dealing with the subjects known and knowable.

It would be a mistake to say that such sort of classification, where admission is made on-approval of the society, is restricted to any particular part of India or to Hindus only.

This all goes to prove the universal utility of the book and the applicability of the chart to people of all nations, races and creed.

CHAPTER IV

Virtues

- I Virtues with ladders denoting ascents.
 - II Virtues without ladders denoting resting places to enjoy the results of virtuous deeds.
 - III The Centres of virtues where ladders cross.
 - IV Connected Chain of ladders of virtues.
-

VIRTUES WITH LADDERS

Virtues are represented by ladders or lifts to a higher sphere, leading to a higher status of virtuous life. There are 33 ladders or lifts in the chart. The first step of a ladder representing the virtue in the corresponding compartment as below :--

1. From 4 पूर्वसुकृत Purvasukrita—Good deeds of prenatal life to 16 Sushilata—Good Breeding.
2. From 5 सुसंस्कार Susanskara—Holy sacrament or consecration to 14 Brahmacharya-shrama—duties of the 1st stage of life of studentship.
3. From 6 मधुरभाषण Madhurabhashana—Sweetness of tongue to 12 Lokranjana—Popularity.
4. From 12 लोकरञ्जन Lokranjana—Popularity to 26 Sadupdesha—Sound advice and initiation.
5. From 14 ब्रह्मचर्याश्रम Brahmacharyashrama—Duties of the first stage of life of

student-ship with celibacy to 23
Vidyadhyayana or Scholarship.

6. From 16 सुशीलता Sushilata Good Breeding
to 20 Satsanga-good company.
7. From 20 सत्सङ्ग Satsanga-Good company to
40 Samyama-Temperance or disciplin-
ed life.
8. From सद्विवेक 22 Sadviveka-Right judgment
to 38 Satkarmarati-love of goodness.
9. From 23 विद्याध्ययन Vidyadhyayana-Scholar-
ship or studies to 32 Grihasthsharama-
Duties of the second stage of life of
a house-holder.
10. From 24 ज्ञानेच्छा Jnanechchha-Desire for
knowledge to 44 Acharyaseva-De-
votion to Preceptor or Instructor.
11. From 26 सदुपदेश Sadupdesha-Sound ad-
vice or initiation, to 42 Shraddha-
Faith.
12. From 32 गृहस्थाश्रम Grihasthashrama-Duties
of the second stage of life house
holder to 41 Atithi-Satkara-Hos-
pitality.
13. From 38 सत्कर्मरति Satkarmarati - Love of
goodness to 58 Paropakar-Bene-
volence.

14. From 40 संयम Samyam—Temperance to 56 Sadachara—Good Conduct.
15. From 41 अतिथिसत्कार Atithi-Satkar—Hospitality to 50 Vanprasthashrama—duties of 3rd stage of life of retirement.
16. From 42 श्रद्धा Shraddha—Faith to 62 Ishwara-bhākti—Devotion unto God.
17. From 44 आचार्यसेवा Acharyaseva—Devotion to preceptor or Instructor to 60 Vidyaprapti - Attainment of knowledge.
18. From 50 वानप्रस्थाश्रम Vanprasthashrama—Duties of the third stage of life of Retirement to 59 Indriyanigraha—Control over senses.
19. From 56 सदाचार Sadachara—Good conduct to 76 Atmanairmalya—Purity of soul.
20. From 58 परोपकार Paropakar—Benevolence to 74 Satkirti—True fame.
21. From 59 इन्द्रियनिग्रह Indriyanigraha—Control over Senses to 68 Vairagya Dharana—Abstention from worldly objects.
22. From 60 विद्याप्राप्ति Vidyaprapti Attainment of knowledge to 80 Ajnana Nivritti. Freedom from Ignorance.

23. From 62 ईश्वरभक्ति Ishwarabhakti—Devotion unto God to 78 Ishwaropasana Submission to God.
24. From 68 वैराग्यधारण Vairagyadharana—In difference to worldly objects to 77 Sanyasashrama. Duties of the 4th stage of life of a clergy or philanthrope.
25. From 74 सत्कीर्ति Satkirti—True fame to 94 Adhipatya—Supremacy.
26. From 76 आत्मनैरमल्य Atamanairmalya—Purity of soul to 92 Avikal Tapascharya—complete practice of austerity.
27. From 77 सन्याश्रम Sanyasashrama—Duties of the 4th stage of life of philanthrope to 86 Samadhi—Meditation or Trance.
28. From 78 ईश्वरोपासना Ishwaropasana—Submission to the Divine will to 98 Ishwara Sansraga—Communion with God.
29. From 80 अज्ञाननिवृत्ति Ajnannivritti—Freedom from ignorance to 96 Ananda—Happiness.
30. From 86 समाधि Samadhi—Meditation or State of trance to 95 Paramhansa Gati—Total Abstinence from worldly objects.

31. From 92 अविकल तपश्चर्या Avikala Tapascharya-Constant practice of austerity to 105 Kailasha-Paradise.
32. From 95 परमहंसगति Paramahansgati-Total abstention from worldly objects to 102 Utkrishtagnana or Attainment of very high knowledge.
33. From 98 ईश्वरसंसर्ग Ishwarsansarga-Communion with God to 107 Vaikuntha abode of bliss or perfect Beatitude.
34. From 102 उत्कृष्टज्ञान Utkrishtajnana-Attainment of very sublime spiritual knowlence to 106 Swarga-Heaven.
35. From 106 स्वर्ग Swarga-Heaven to 108 Sumeru or Moksha Immortality.

The leader when studying the chart, will note that the ladder has got as many steps to ascend as the compartment of the virtue from which it begins, is distant from the compartment to which it reaches. For instance, the ladder of Madhurabhashan or sweetness of tongue is distant from that of the Lokranjana or Popularity by six compartments, it should have six steps.

The Chess Board consists of 108 compartments :—Compartments of Virtue fitted with

ladders and lifts as shown above, are 35, to ascend higher and higher.

VIRTUES-RESTING PLACES

Then there are 17 compartments of virtue, showing the various stages, halting places to enjoy the fruits of the practice of virtue in 35 compartments fitted with 35 ladders. They are the following.

1. 104 स्वरूप दर्शन Swarupa Darshana-Realization of self.
2. 100 देशभक्ति Deshbhakti-Patriotism.
3. 96 आनन्द Ananda-Happiness.
4. 94 आधिपत्य Adhipatya-Supremacy.
5. 88 दया Daya-Mercy or compassion.
6. 95 कर्तव्येच्छा Kartavyechcha-Eagerness for discharging one's own duties.
7. 84 पापनिवृत्ति Papanivritti-Freedom from sin.
8. 80 क्षमा Kshama-Forgiveness.
9. 66 कृतज्ञता Kritajnata-Gratefulness.
10. 52 विनयभाव Vinayabhava-Modesty.
11. 51 प्रेम Prema-Affection.
12. 49 विवेक Viveka-Discrimination.
13. 48 पञ्चमहायज्ञ Pancha Mahayajna-Performance of five great daily rites and duties.
14. 34 जय Jaya-Victory.

15. 30 सम्पत्ति Sampatti—Prosperity.
16. 15 साहस Sahas—Perseverence Courage.
17. 13 धर्मनिष्ठा Dharma Nishtha—Righteousness.

35 plus 17 make 52 Compartments of virtue. Add to them compartments of 105 Kailasha-Paradise and 107 Vaikuntha—Abode of Bliss—the two in the immediate neighbourhood of Moksha and the 108, the compartment of Sumeru-Moksha:—Altogether 55 compartments of virtue.

It is to be noted that the compartment of 106 Swarga—Heaven has got double advantage of being fitted with ladder and as being one of these compartments of Mokshadhama-Samipya Environments of 108 Immortaty.

CROSSING CENTRES OF VIRTUES

Of the above 17 compartments, 8 compartments of (1) 88 Daya—Mercy, (2) 84 Papani-vritti—Freedom from sins, (3) 70 Kshama—Forgiveness (4) 66 Kritajnata—Gratefulness (5) 52 Vinayabhava Modesty, (6) 48 of Panch Mahayajana—Daily performance of the great five rites, (7) 34—Jaya—Victory and (8) 30 Sampatti—Prosperity are such as make the crossing centres of the four respective ladders of virtue of great force and significance on

which much emphasis has been laid by Lord Buddha.

CONNECTED CHAINS OF LADDERS OF VIRTUES

There are five connected chains of ladders as follow :—

- (1) Chain of 4 Purva Sukrit—Good deeds of Prenatal life to 105 Kailash—Paradise.

From compartment 4 (पूर्वसुकृत) Purva Sukrita to 10 (कैलाश) Kailasha—Paradise. The Road of Prideless & Guileless Knowledge of which we have already spoken in Chapter III.

- (2) Chain of 5 Susanskara—consecration to 108 Moksha Immortality.

From compartment 5 (सुसंस्कार) Consecration or Sacrament to 108. The Royal Road of Varnashrama Dharma. of this too, we have already given a vivid description.

- (3) Chain of 6 Madhura Bhashana to 107 Vaikuntha or abode of Press.

From Compartment 6 (मधुर भाषण) Madhur-Bhashana—Sweetness of Tongue to 107 (वैकुण्ठ) Vaikuntha – Abode of Bliss – The Road of Prideless & Guideless Sacrifice for the public cause, mentioned in Chapter III

- (4) Chain of 22 Sadviveka-Right Judgment to 94 Adhipatya-Supremacy or Full control over self.

From compartment 22 (सद्विवेक) Right Judgment, to 38 (सत्कर्मरति) Satkarmarati-Love of doing good deeds, to 58 (परोपकार) Paropkar-Benevolence, to 74 (सत्कीर्ति) Sat-kirti-Good Fame, to 94 (आधिपत्य) Supremacy or Full control over self.

- (5) Chain of Jnanechchha-Desire for knowledge to 96 Ananda-Joy or happiness.

From Compartment 24 (ज्ञानेच्छा) Jnanechchha-Desire for knowledge, to 44 (आचार्यसेवा) Acharya-Seva - Devotion to Preceptor, Teacher or Instructor, to 60 (विद्याप्राप्ति) - Vidyaprapti - attainment of knowledge, to 80 (अज्ञाननिवृत्ति) Ajnannivirtti-Freedom from Ignorance, to 96 (आनन्द) Ananda-Joy, happiness.



CHAPTER V

The Vice or Sorts of Vices

- I. The Vices with Snakes or Snake mouths denoting falls.
 - II. The vices without snakes or snake mouths.
 - III. The vices at crossings of snakes.
-

VICES

Sins and vices are denoted by Snake-heads, which indicate pit-falls. They are 42 as below :-

1. 103 विद्याभिमान Vidyabhimana-Pride of Learning, to 79 Moha-Delusion.
2. 101 यज्ञाभिमान Yajnabhimana-Pride for acts of sacrifice to the public cause, to 75 Hinsa-Cruelty.
3. 99 लोभ Lobha - Avarice, to 79 Moha-Delusion.
4. 97 कुसङ्ग Kusanga - Bad company, to 81 Kamavasana-Passion.
5. 93 विषयानुराग Vishyanuraga-Love of carnal pleasures, to 73 Adhairya-Impatience.
6. 91 अहङ्कार Ahankar-Self-conceit, to 75 Hinsa-Cruelty or cruelty to lower animals.
7. 90 द्रोह Droha-Jealousy, to 72 Daridrata-Poverty.
8. 89 स्वच्छन्दाचार Swachchhandachar-Wantonness, to 71 Nastikatwa-Atheism.
9. 83 दुष्टावास Dustawas-Bad Surroundings, to 65 Durvasna-Impurity of Thoughts.

10. 82 लोलुपता Lolupata-Greed, to 64 Tapo-nasha-Failure in penance.
11. 81 कामवासना Kamvasna - Passion, to 61 Krodha-Anger.
12. 79 मोह Moha-Delusion, to 63-Pakshapata-Partiality.
13. 75 हिंसा Hinsa-Cruelty, to 55 Bhayasthana-Fear.
14. 73 अधैर्य Adhairya-Impatience, to 57 Trishna-False Ambition.
15. 71 नास्तिकत्व Nastikatwa-Atheism or agnosticism, 53-Darkness of ignorance.
16. 69 व्रतभंग Vratbhanga-Breach of vow, to Anyaya-Injustice.
17. 67 स्वकर्तव्यलोपन Svakartavyalopan - Negligence of one's own duty, to 39 Shoka-Grief.
18. 65 दुर्वासना Durvasna-Impurity of thoughts, to 47 Durvyasana-Vicious habits.
19. 63 पक्षपात Pakshapata - Partiality, to 43 Anyaya-Injustice.
20. 61 क्रोध Krodha-Anger, to 45 Budhinasha-Loss of Judgment or reasoning.
21. 59 तृष्णा Trishna - False Ambition, to 37 Dvesha-Envy.
22. 55 भयस्थान, Bhayasthana-Fear, to 39 Shoka-Grief.

23. 54 विश्वासघात Vishwasghata-Breach of trust,
to 33-Life of Mithyavilas-Falsehood.
24. 53 अज्ञानान्धकार Agyanandhkara-Darkness of
Ignorance, to 35 Pramada-Intoxication,
Slothfulness or carelessness.
25. 47 दुर्व्यसन Durvyasana-Vicious habits, to
29 Dushkarma-Evil deed.
26. 46 व्यभिचार Vyabhichar—Adultery, to 31
Bhrunahatya-Murder of an Embryo.
27. 45 बुद्धिनाश Buddhinash-Loss of judgment,
to 25 Atmaghata-suicide.
28. 43 अन्याय Anyaya-Injustice, to 27 Ninda-
Disgrace or Disrepute.
29. 39 शोक Shoka-Grief, to 19 Murchha-Stupe-
faction.
30. 37 द्वेष Dwesha-Envy, to 21 Matsarya-Malice
31. 36 अतिरति Atirati-Excess in sexual indul-
gence, to 18 Swasthyash-Loss of
health.
32. 35 प्रमाद Pramada-Intoxication to, 17 Ghor-
papapriivritti-Indulgence in other Sin-
fulness.
33. 33 मिथ्याविलास Mithyavilas — Life of false-
hood, to Ghora Naraka-Fall to down
most hell for ever, out side the sphere
of Sansarchakra.

34. 31 भ्रूणहत्या Bhrunahatya—Murder of an embryo, to Kulakshya-Break of lineage—out-side the sphere of Sansara Chakra.
35. 29 दुष्कर्मरति Dushkarma-Evil deeds, to “Bhirutva” Cowardice.
36. 26 वीर्यनाश Viryanasha—Loss of valour, to 10 Napunsakatwa-Impotency.
37. 27 निन्दा Ninda—Disgrace or loss of reputation, to 7 Vaibhavanasha—Down fall.
38. 25 आत्मघात Atmaghata—Suicide to 9 Tamolok-Hell.
39. 21 मात्सर्य Matsarya—Malice, to 1 Punarjanma-rebirth.
40. 19 मूर्च्छा Murchchha—Stupefaction, to 3 Mahaduhkha-Extreme agony.
41. 17 घोरपापप्रवृत्ति Ghora Papa Pravriti—Indulgence in Utter sinfullness, to 2 kumbhipaka Hell.
42. 11 भीरुत्व Bhirutva-Cowardice, to 8 Pransankata-Risk of life.

The above tablet is a subject of deep thinking and much study. The vices and the consequent falls when studied well will make the victim refrain from practising vice.

The reader should note that curves of crookedness of the snakes point to the

number of falls from the mouth to the tail of it. If the compartment, containing the snake head is distant from the compartment which has got the tail of it, by 10 compartments, the number of the curves should also be ten.

There are, as shown above, 42 compartments of Snake mouths depicting the commission of vice in their respective compartments, degrading the victim lower and lower.

Then there are following 11 compartments of vice or halting stations of vice, where the victim, the sinner has to suffer the consequent pangs of the sins and crimes committed in 42 compartments noted above-fitted with snake mouths or pit-falls :—

1. 1 पुनर्जन्म Punarjanma—Re-birth.
2. 2 कुम्भीपाक Kumbhipak—Hell.
3. 3 महादुःख Maha Duhkha—Extreme agony.
4. 7 वैभवनाश Vaibhawanash - Decay and downfall.
5. 8 प्राणसङ्कट Prana-Sankata—Risk of life.
6. 9 तमोलोक Tamoloka—Regions of hellish darkness.
7. 10 नपुंसकत्व Napunsakatva—Impotency.
8. 18 स्वास्थ्यनाश Swasthyanasha—Loss of health.
9. 64 तपोनाश Taponash—Failure of penance.
10. 72 दरिद्रता Daridrata—Poverty.

11. 87 देवनिंदा Devaninda-Blasphemy.

Thus 42 compartments fitted with snakes plus 11 idle halting stations to suffer the consequent pangs of 42 sorts of vice, altogether there are 53 compartments of vice.

Like the 10 crossing centres of virtue, there are 10 crossings of vice, but every cross is made doubly serious and painful by the entry of one more snake-mouth or pitfall, denoting a serious sin.

Whereas the compartments of virtue are only 52, the compartments of vice exceed the compartments of virtue by one compartment. But the compartments of 105 Kailasha-Paradise and 107 of Vaikuntha-Abode of all bliss, make the total of 54, exceeding the 53 compartments of vice by one, to reach the 108 Sumeru compartment of Mokasha-Immortality, the final Goal.

The following are the connections of chains of pitfalls :-

(1) 103 Vidyabhimān—Pride of learning.

From the 103 Vidyabhimān—Pride of learning, the fall is to 79 Moha—Delusion, from 79 to 63 Pakshapat - Partiality, from 63 to 43 Anyaya - Injustice, from 43 to 27 Ninda-

Disgrace, from 27 to 7 Vaibhavanasha-Downfall and Decay of prosperity.

(2) 101 Yagnabhimān-Pride for Public sacrifice.

From 101 Pride for Public Sacrifice to 75 Hinsa-Cruelty; 75 to 55 Bhayasthana - Fear; 55 to 39 Shoka-Grief; 39 to 19 Murchchha-Stupefaction or swooning; 19 to 3 Mahadukha-extreme agony.

(3) 99 Lobha-Avarice.

From 99 Lobha-Avarice to 79 Moha-delusion; 79 to 63 Paksha-pata-Partiality; 63 to 43 Anyaya - Injustice; 43 to 27 Ninda-Disgrace; 27 to 7 Vaibhavanasha-Down fall or Decay.

(4) 97 Kusanga-Bad Company.

From 97 Kusanga-Bad Company, to 81 Kamvasna or Kama-Passion; 81 to 61 Krodha-Anger; 61 to 45 Buddhinasha-Loss of judgment; 45 to 25 Atmaghata-Suicide; 25 to 9 Tamoloka-Region of Hellish Darkness.

(5) Vishayanuraga-Love of Carnal Pleasures.

From 93 Vishayanuraga-Love of Carnal Pleasures, to 73 Adhairyā-Impatience; 73 to 57 Trishna-False Ambition; 57 to 37 Dvesha-Envy; 37 to 21 Matsarya-Malice; 21 to 1 Punarjanma Re-birth.

6 Ahankar-Self-conceitedness.

From 91 Ahankara-Self-conceit, to 75 Hinsa-Cruelty; 75 to 55 Bhayasthana-Fear; 55 to 39 Shoka-Grief; 39 to 19 Murchchha-Stupefaction or Swooning; 19 to 3 Mahaduhkha-extreme agony.

7. Swachchandachara-Wantonness.

From 89 Swachchhandachara-Wantonness to 71 Nastikātva-Atheism; 71 to 58 Ajnanandh-kara-Darkness of Ignorance; 58 to 35 Pramada-Intoxication; 35 to 17 Ghorpapa-pravritti-Indulgence in utter sinfulness; 17 to 2 Kumbhipka-Hell.

8. Dushtavasa—Bad surroundings.

From 88 Dushtavasa—Bad surroundings to 65 Durvasana—Impurity of thoughts; 65 to 47 Durvyasana—Vicious habits to 29 Dushkarma—Evil deeds; 29 to 11 Bhirutva—Fear; 11 to 8 Prana-Sankata—Risk of Life.

9. Vrata-Bhanga-Breach of vow.

69 Vrata—Bhanga to 43 Anyaya—Injustice; 43 to 27 Ninda—Disgrace or disrepute; 27 to 7 Vaibhawanasha—Downfall or Decay.

10. Svakartavyalopana-Negligence of one's own duties.

67 Svakartavyalopana—Negligence of one's own duties to 39 Shoka-Grief; 39 to 19 Stupe-

fation or swooning to 3 Mahaduhkha-extreme agony.

From the above chains the reader will note that the fall from three vices of 103 Vidyabhimana—Pride of Learning, 99 Lobha-avarice, and 69 Vratbhang-Breach of vow is to 7 Vaibhavanasha-Down fall or Decay. The fall from 101 Yajñabhimana-Sacrifice for Public cause, and of Ahnkar-Self-conceit is to 3 extreme agony.

The falls resulting from commission of one vice to another more serious vice have been very logically arrived at by the master mind, the ancient sage and philosopher, who designed this table.

31. Bhrunhatya-Murder of an Embryo and 33 Mithyabilas-Life of falsehood cause the sinner of them suffer and fall to break of lineage and Ghour Naraka-Uttermost Hell, respectively both of which places are out of the sphere of this chart. i.e., the sinners of these two vices suffer indefinitely the pangs of hellish misery for ever beyond the regions of this chart without any chance of coming out again of the hellish darkness. Of the forty remaining sins, four make a direct fall without

forming a chain of pit-falls they are the following:—

(1) 90 Droha-Treachery to 71 Daridrata-poverty.

(2) 82 Lolupata-Greed to 64 Taponasha or Failure in Penance.

(3) 36 Atirati-Excess in sexual indulgence to 18 Swasthyanasha-Loss of health.

(4) 28 Viryanasha-Loss of valour to 10 Napunsakatva.

The following vices make direct chain of following:—

On the left.

89 Swachchhandachar-wantonness to 71 Nastikatva-atheism to 53 Ajnanadhkar.

53 Ajnanadhkara-Darkness of ignorance to

35 Pramada-Intoxication to 17 Ghorpapa pravritti-Indulgence to utter sinfulness to

2 Kumbhipaka-Hell.

On the right.

83 Dushtavasa (Bad surroundings) to

65 Durvasana (Impurity of thoughts) to

47 Durvyasana (vicious habits) to

29 Dushkarma (Evil deeds) to

11 Bhirutva (Cowardice) to

8 Pransankata (Risk of life).

But 26 sins of 103- "VIDYABHIMAN" - Pride for learning, 101 "YAJNABHIMAN" pride for public sacrifices, 99 "LOBHA". Avarice, 97 "KUSANGA" - Bad Company, 91 "AHANKARA"—Self, conceit, 81 "KAMA" Passion 79 "MOHA" delusion, 75 "HINSA" Cruelty, 73 "ADHAIRYA" Impatience 69, "VRATBHANGA-Breach of vow, 67 "SVA-KARTAVYA LOPANA"—Negligence in one's own duties, 63 "PAKSHPATA"—Partiality, 61 "KRODHA"—Anger, 57 "TRISHNA"—False ambition, 55 "BHAYASTHANA"—Fear, 54 "VISHWASA GHATA"—Breach of Trust, 53 "AJNANDHKARA"—ignorance, 47 "DURVY-SANA"—Vicious habits, 46 "VYABHICHARA"—Adultery, 45 "BUDDHINASHA"—Loss of judgement, 43 "ANYAYA"—Injustice, 39 "SHOKA"—Grief, 37 "DVESHA"—Envy, 27 "NINDA"—Disgrace - 29 "ATMAGHATA"—suicide-21 "MATSARYA" malice - 19 "MUR-CHHA" Stupefaction, form a chain from pit fall to pit fall.

The study of the chart will reveal that in the chapter of virtues, there is only one direct Road—the Royal road, which enables the righteous man to attain salvation. But contrary to this in the chapter of vices, there

are several acts of vice which make the vicious man fall directly to regions beyond Sansarachakra-Worldly wheel; to remain ever in hell, never to rise again and there are vices and sins to make one fall to hellish regions of the Sansarachakra.

CHAPTER VI

Definitions and Explanations of 108 Terms.

Philosophical Concepts and aphorisms used in
"THE CHESS-BOARD OF THE KNOWLEDGE OF
HUMAN LIFE."

TERMS, CONCEPTS AND APHORISMS USED IN 108 COMPARTMENTS

DEFINITIONS AND EXPLANATIONS OF 108 COM- PARTMENTS OF THE CHESS-BOARD.

1. पुनर्जन्म Punarjanma or RE-BIRTH

The Play begins from birth. The whole board has been prepared under the doctrine of the "Transmigration of Souls." Life is the union of soul with body, and death is their separation. Body is the house where the soul lives; it may be of any description; it is liable to perish and decay, but not its occupant. When it is not serviceable, the soul may shift to another house. The soul is endless, eternal and imperishable. The shifting to another house is called birth. Lord Krishna has explained in holy Gita in Chapter 2 Stanzas 20, 23-24.

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

The soul is never born, nor does it ever die. The past, the present or the future does not see its birth. It is unborn, eternal, everlasting and ancient. It does not perish with the perishable body.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३

The weapons cannot cut it open, fire cannot burn it to ashes, water cannot decompose it to atoms and wind cannot dry it to dust.

अच्छेद्योऽयमदाह्योऽय मक्लेद्योऽशोष्य एव च ।

नित्यः सर्वागतः स्थाणु रचलोऽयं सनातनः ॥ २४

It is unscratchable, un-burnable, un-decayable and un-dissectable. It is eternal, all-pervading, constant and can go everywhere.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

The soul takes on new bodies after casting off worn ones as a man throws his old clothes and puts on new ones.

Believers in Transmigration of souls hold that soul receives the body at the hand of God in consideration of its merits and demerits. There are countless innumerable species of life from human beings to animals, beasts, birds, snakes, insects, worms born from eggs, born from sweat, yet discovered and discoverable.

If it does good deeds, it obtains the human body, if it does wicked ones, it obtains a body like that of a bird or any species of a lower

order. If a soul does better work it is endowed with the body of a god i.e. a learned man or a philosopher.

The effects of prenatal life are noticeable too in species of the order lower than human beings. For instance one bullock or a horse of the species of cattle drives a cart full of maunds of dirt and refuse and another of the same species is used in the royal carriage at the occasion of processions.

In this Chess-Board, we shall deal with the human beings only.

See, a child begins to suck as soon as it is born because it gained the knowledge of it in an anterior life.

The different conditions of life, happy and miserable, high and low, rich and poor, prove that they are the rewards and punishments of the actions of previous existence or else God Almighty would be charged with injustice and inequity.

We have seen a case where in the new birth a girl-child in Mathura at the age of nine, related that in her previous life she was married in such and such a family and that there she used to keep her ornaments at such and such secret place etc. and used to do

other functions and duties in such and such rooms. The child-girl was taken to that house and related everything that occurred in her previous life. All her statements were found correct. There was sensation throughout India. There were public lectures and demonstrations. The philosophers, described the fact as impressions on the memory of the soul. They argued that the souls are affected by the acts of the prenatal lives.

The soul of a living being is eternal. It has neither a beginning, nor an end of its existence. The influence of the previous material frame, revives with the soul. Hence human beings as well as animals are of diverse tempers and disposition, which fact points out a state prior to their re-birth.

In answer to a question Mahrashi Dayanand Saraswati says "Soul passes from one body to another body. For, when vicious deeds exceed virtuous deeds, the soul passes from human body into that of an animal. When virtuous deeds are more numerous than vicious ones, the soul goes into the higher body of gods i.e. learned persons. When virtuous deeds and vicious deeds are equal, the soul appears as an ordinary person. Again among men, three kinds of

persons are found with regard to their body and other circumstances according as their deeds are, either of the best, of mediocre or of inferior order in consideration of virtue and vice. When the consequences of the excess of vicious deeds is endured in the bodies of lower animals, the soul ascends to the human body, as her virtuous and vicious deeds of the previous existence are equal in their consequences. In like manner, when the consequences of the excess of virtuous over vicious deeds ^{are} ~~is~~ enjoyed, the soul still passes to the body of an ordinary man. Her departure from the body is called death-मृत्यु Mrityu. Her union with the body is called birth जन्म Janma. When she leaves the body, she sojourns in the ethereal regions of the sky-Yamalya. Yama is a name of the air or ether. It is not the imaginary Yama (Angel of death). After her temporary sojourn in the ethereal regions, God restores her to life according to her merits of virtuous and vicious deeds. She enters the bodies of the animal species by means of ether, air, food, drink or the pores of the body by order of God. After her entry into these bodies, she gradually passes into semen and is lodged into the womb, whence putting on the body, she

comes out and sees the light. She is manifested in the female body, if the consequences of her deeds can be borne in it. She is born eunuch when the male sperm and the female ova are equal at the time of impregnation. Thus the soul passes through birth and death into the various kinds of bodies, till she attains salvation by performing good deeds, devotion unto God and acquiring of spiritual knowledge; for good works procure her good opportunities in human body and the enjoyment of happiness and freedom from the suffering of life and death for the period of one Maha-Kalpa.

The author of निरुक्त Nirukta (the glossary of the Vedas) also supports the doctrine of rebirth in the following couplets.

मृतश्चाहं पुनर्जातो जातश्चाहं पुन मृतः ।

नाना ^{गो}निसहस्राणि मयोपितानि वै ।

आहारा विविधा भुक्ता पीता नाना विधा स्तना :

मातरो विविधा दृष्टापितरः सुहृद् स्तथा । नि०अ० १६

अवाङ्मुखः पीड्यमानो जन्तुश्चैव समन्वितः । से १३

“I died and was born again, and having been born I died once more. I have tenanted thousands of different bodies.”

“I have tasted many kinds of food and have sucked many kinds of breasts. I have seen many mothers, fathers and friends.”

“The Jiva is born with its head downwards and suffers the pains of birth”.
Nirukta, VIII-19.

The great sage Patanjali in the Yoga aphorisms and his commentator Veda Vyas also have established the truth of doctrine of re-birth. सरसवाही विदुषोऽपि तथा रुदोऽभिनिवेशः ।

यो० अ० १ पा० २ सू० ६

‘Flowing by its potency the fear of death affects even the learned’—Yoga. L.2.9.

Similarly the most learned sage Gautama in his Nyaya Shastra (Logic) and Rishi Vatsyayan in his commentary thereon express their belief in the doctrine of Re-birth. पुनरुत्पत्तिः प्रेत्यभावः । न्या० अ० १ सू० १६ “To be born is Pretyabhava “Nyaya Sutra 1-1-19.

Pretyabhava is to leave an old and assume a new body. It is clear from the above that a Jiva (soul) after departing from here is born again and assumes a body.

The following verses from the Holy Vedas refer to the doctrine of past and future births.

असूनीते पुनरत्मासु चक्षुः पुनः प्राणमिह नो वेहि भोगम् ।
ज्योक् पश्येम सूर्यमुच्चरन्त मनुमते मृऽया न स्वस्तिः ॥
पुनर्नोऽसु पृथ्वी ददातु, पुनर्नो देवी पुनरन्तरिक्षम् ।
पुनर्नः सोमस्त्वं ददातु पुनः पूर्वा पथ्या ३ या स्वस्तिः ॥

"O God Thou conducted our Pranas. We pray that we may be happy whenever we may assume another body after death. Grant us, O God the eyes and all the other senses, the Pranas and the inner senses in our future Birth, when we may assume another body after forsaking the present. Do Thou grant us that when we are born again we may enjoy un-interruptedly all enjoyable things. May we be able to see the luminous sun and the ingoing and outgoing Pranas in all our rebirths. O God, Thou art the dispenser of honour and happiness, make us happy in all our rebirths, through Thy grace."

(In this Mantra, the eye-Chakras represents all the senses and Prana all the inner senses).

"Be Gracious, O Lord to grant that in our rebirths the earth may give us Prana born of food and strength, the bright light of the Sun may give us Prana, and the middle region may give us light; the juices of medicine such as Soma etc. may give us body, bodily health and vigour. O God, Thou art the giver of strength and nourishment, show us in our re-births the path of virtue-Dharma. We pray that happiness be our lot in all our births through Thy grace."

—Rig Veda (the oldest revealed literature)
VIII, I. 23. 6 & 7.

पुनर्मनः पुनरायुसे आगन् पुन प्राणः पुन रात्मा म आगन्
पुनश्चक्षुः पुनः श्रोत्रं म आगन् । वैश्वानरोऽदधस्तन्पा
अग्निः पातु दुरितादवद्यात् ॥ यजु० अ० ८ मंत्र १५

“O God may the mind with knowledge and other good qualities and may the full term of life come to us in our rebirth, through Thy favour. May pure thoughts come to us in our rebirths and may sight and hearing also come to us. God Thou art the Guide and Director of the Universe. In Thee there is no fault, such as arrogance and deciet. Thou art the Protector of our bodies, and art all wisdom and bliss, keep us aloof from evil deeds and protect us in all our birth cycles, so that being free from sin we may remain happy in all our births.” Yaja IV-15

पुन मैत्रिद्रव्यं पुनरात्मा द्रविणं ब्राह्मणं च पुनमनयो
धिष्ण्या यथा स्थासकल्पन्तामिहैव ।

“O God may we get through Thy favour in our births all the senses and that force which sustains the Pranas. May we be endowed with all the noble riches of knowledge and have firm devotion to Thee. May we get human bodies so that we may be able to tend

the fires Ahavaniya etc. O Lord of the Universe! may we have the same form, intellect, and good bodies as we were endowed with in our previous birth so that we may be able with the help of intellect to discharge our duties properly in the world of our rebirth and may we never suffer pain on any account.

Atharva VII. 6. 67. I.

आयोधर्माणि प्रथम ससाद ततो व पूं पि कृणुसे पुरुषणि
धास्युर्योनिं प्रथम आविवेश यो वाच मनुदितां चिक्रेत ।

"A man who has done good actions in his previous birth gets many good bodies by virtue of those good actions, but if he has done evil deeds, he does not get human body and is born into the body of an animal etc. and suffers pain. (This is the lesson conveyed by God in the first half of the verse) It is the nature of the soul that it reaps in future birth the fruits of his good and bad actions done in a previous birth. After leaving its old body it enters such substances as the air, water, the medicinal herbs etc. and then through their agency enters into a new body according to the fruits of its former good or bad deeds. The Jiva which gets full and complete knowledge of the Vedas, the word of God, obtains

the body of a learned man like its former body and enjoys happiness; but the Jiva which acts in violation of the dictates of the Vedas and virtue gets the body of lower animals and suffers pain."

Atharva V I. I. 3.

द्वे सृती अश्रुणवम् पितृणामहं देवतानामुत्तमर्त्यानाम् ।
ताभ्यामिदं विश्वमेजत् समेति यदन्तरा पितरं मातरश्च ॥

We have heard that there are two paths in this world for enjoying the good and suffering the bad consequences of virtue and vice. The first is the path trodden by the Pitris (Elderlies, the experienced) and Devas (the learned) and the second is the path of such men as are devoid of knowledge and wisdom. The first is two-fold i. e. the Pitrāyana and Devayana. That in which a Jiva obtaining a body from the father and mother enjoys happiness as fruit of its good actions and suffers pain as the consequences of its evil deeds again and again, i. e. in which it is subject to past and future birth is called the Pitrāyana. That path in which it obtains emancipation, is liberated from the world, i. e. the migrations of birth and death is called Devayana. In the former, after having enjoyed the fruits of its stock of virtue, it is

born again and dies also. In the latter it is not born again, nor does it die. By these two paths the whole world passes and repasses. When the Jiva, leaving its previous body and wandering about in the air, water or vegetable kingdom enters the body of the father and thence to the mother it becomes an embodied spirit.”

—Yajur XIX 47.

2. कुम्भीपाक—Kumbhipaka

Kumbhipaka is the compartment No. 2 of the Board. It means hell. The belief is” इतः प्रयत्नवे पुनर्जायते as soon as the soul leaves the body, that is when a man dies, his soul gets entry into another body according to the merits or demerits of his deeds in the previous life. The soul entering any-how in the semen gets in the embryo of the mother and the womb or the uterus, where it is developed in deep cavity, sorrouned with the urine-night-soil and other impure substances.—It is a sort of the most painful prison-cell for the soul, the hellish state. Mahrishi Swami Dayanand Saraswati thus defines hell or Narak नरक in his “Aryoddesh Ratnamala”—“It is that state in which the soul principally experiences pain and is placed amid things which generate pain.” The opposite of Hell is Swarga which

according to him is that state in which the soul attains principally to happiness and to things and environments etc. that are conducive to happiness.

The Christians, and the Mohemmadans believe that there are separate imaginary places or regions in the universe called hell and heaven. Hell is the region of sufferings. The pauranic Hindus in their mythological books of Garuda Purana etc, commonly recited and explained within twelve days after death, state that hell is an imaginary region full of rubbish substances, where the soul has to pass the period assigned by Yama or the angel of death. The messengers of Yama come with all sorts of weapons of punishment, take the wicked soul to the region of hell. This is all imaginary. The real hell or heaven is here in the world we live in, it is the condition or the circumstance wherein the soul in the corporal body has to pass in state of pain, or pleasure as the case may be according to the deeds of the past life. The embryo of the mother is in itself a prison-house, surrounded with all sorts of dirty things. It is a great mercy of the Most-Merciful Father that the soul in embryo

forgets the pain and myseries of it after birth. To go beyond and scrutinise this course of nature assigned by God, is mere foolishness; because these mysteries are known to God alone.

3 महादुःख Mahaduhkha or Deepest Agony

Then we pass on to the third compartment of Mahaduhkha or the deepest agony, which is quite natural. Coming out of the womb is as painful as the passing of a camel through the eye of a needle. What sort of pain is felt, when a prisoner baby has to pass from his cell after the captivity of nine months or so, with all its luggage of the torn bag full of urine, dirt, blood and other dirty impurities—through a very small aperture ordinarily far narrower than any limb of the body ! Medical science has only discovered, but cannot invent anything of the sort in the least resemblance. The Great Architect alone knows the how and the why of His workmanship ! By His grace only we can discover and know the most insignificant part of it. Oh ! in what a wonderful house the soul is placed !

The following quotations will show how awfully miserable state of agony is of the embryo and the birth of the baby :—

कृमिभिः क्षतसर्वाङ्गः सौकुमार्यात् प्रतिक्षणम् ।
मूर्च्छा माप्नोत्युरुक्लेशो गर्भस्थै लुधितैर्भृशम् ॥

The delicate body of the baby is incessantly stung by the hungry worms of the womb, when so stung it becomes unconscious on account of very heavy pain.

कटुतीक्ष्णोष्णं लवणक्षाराम्लादिभिरुत्पणैः,
मातृ भुक्तै रूपस्पृष्टः सर्वाङ्गोत्थित वेदनः ॥

The whole of the body of the baby feels very painful agony on account of strong acids of all pinching tastes as the effects of food taken by its mother.

उल्बेन संवृतस्तस्मिन्नाद्रैश्च बहिरावृतः
आस्ते कृत्वा शिरः कुक्षौ भुग्नस्पृष्ट शिरोधरः

The baby being wrapped with the embryo surrounded with the dirty liquids outside, with head down-wards and neck and back hunched, thus lies in the womb.

अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्जरे ।
अनुच्छ्वसन्मरणपूर्वं गर्भे किं नाम विन्दते ।

The baby in the womb is just like a bird in a cage unable to move and breathe at will, remembering its prenatal life from the effects of which it has acquired this miserable stage.

निःसृतोऽहं करिष्यामि सुकृतानीति चिन्तयन्
मेदोऽसृगदिग्धसर्वाङ्गो जरायुपुट संवृतः ॥

निष्क्रामन् भृशदुःखार्तो रुदन्नुच्चै रधोमुखः ।

यन्त्रादिवं विनिर्युक्तः पतत्युत्तान शाय्यथ ॥

The baby besmeared with fat and blood and enclosed and covered with embryo determines to do good deeds when coming out of it. The baby comes out of it with its head downwards as if forced out by some machine weeping and crying and lies helplessly on the ground.

4 पूर्वसुकृत—Furva Sukrita Good deeds of Prenatal Life.

Only the good deeds of prenatal lives enable the soul to get the body of a human being. On the stage of the theatre of the world, it is only a human being which has got the conscience and faculty of reasoning to do a right or a wrong thing. This board of *Chess of Knowledge of Human Life* is meant for human beings only. On account of good deeds in the prenatal life a human body is allotted, not only so much but the good deeds of a prenatal life help the soul to get a human form, but they help him after rebirth also as has been observed by Shri Bhartrihari.

वने रणे शत्रु जलाग्नि मध्ये महार्णवे पर्वत मस्तके वा ।

सुप्तं प्रमत्त विपमस्थितं वा रक्षन्ति पुण्यानिपुराकृतानि ॥

It is only the virtuous actions of his former lives which protect a man from injury and

danger when he is thrown into the midst of a dense forest, a raging battle-field, a crowd of enemies, a deep ocean, or a burning fire; or when he is standing on the top of a mountain or at the time, when he is fast asleep or deep drunk or is placed in a dangerous or difficult position.

Again the same learned king-poet expresses:—

भीमं वनं भवति तस्य पुरः प्रधानम्,
 सर्वजना सुजनतामुपयान्ति तस्य ।
 कृत्स्ना भूर्भवति सन्निधि रत्नपूर्णा
 यस्यास्ति पूर्वसुकृतं विपुलं नरस्य ।

The man who is fortunate in having done a lot of virtue in his former lives is able to turn a dense and dreadful forest into a safe and beautiful capital, the whole of the human race into his true and sincere friends and the entire mass of earth into a beautiful mine of invaluable gems.

“Before the fortune-favoured son of earth,
 Apollo walks and with his jocund mirth,
 The heart enthralling similar of the skies.
 For him gray Neptune smooths the plion wave,
 Charmer at his feet the crouching lion lies

· To him his back the murmuring dolphin gave.”
—(Semiller’s The Fortune favoured.)

The idea is that in whatever places and in whatever circumstances one may be placed, the merit accumulated in a previous birth is always to his help.

Good deeds of prenatal life indicate 16 “SUSHILATA.” Good Breeding; from which we get 20 “SATSANGA” good company and from ladder to ladder, we are lifted to 105 Kailasha-Paradise.

5. सुसंस्कार *Susanskara Consecration or Sacrament.*

The soul having got human body on account of the deeds of his prenatal life, requires to be consecrated with sacraments.

This is the first step of the Royal Road leading directly without any impediment of vice and sin to Immortality or Moksha the highest aim of life. Hence the importance of Sanskaras or sacraments: according to Vedic faith they are 16 in number as briefly stated in Chapter III under target of Royal Road. They are further commented upon as below :—

1. गर्भाधान *Garbhadhana Sacrament of impregnation ceremony*—This ceremony which is the

first and essential after marriage should take place according to the ordains of Manu from the 16th to 24th year of the youth. Impregnation of girl before the age of 16th by a youth below the age of 25, is the breach of the Shastric rules and law as laid down by Manu the First Law-giver. Rishi Dhanvantri the founder of the Medical science the author of Sushruta book on medicine and surgery, thus forbids men and women of under age from attempting procreation.

उनषोडशवर्षायामग्राप्त पञ्च विंशतिम् ।

यदावत्ते पुमान् गर्भः कुक्षिस्थ स विपद्यते ॥

The impregnation of a woman less than 16 years of age by a man less than 25 years of age is subject to misfortune.

जातो वा न चिरञ्जीवो जीवेद्वा दुर्वलेन्द्रियाः

तस्मादत्यन्तं बालायां गर्भाधानं न कर्तव्यम्

If it fruits in the birth of a child, the child will not live long, but if it lives long, it will be weak in constitution, so the conception of a minor should not be encouraged.

2. The second Sanskara is the पुंसवन Punsawana or the sacrament of the certainty of pregnancy. It should generally take place in the beginning of the fourth month of the foetus.

3. The 3rd is the सीमन्तोन्नयन Simantonnayan or the second sacrament of the development of foetus. It should take place in the 8th month.

4. The fourth is the जातकर्म Jatakarama or the *Birth Sacrament*.

5. The fifth is the नामकरण Namkarana or the sacrament of *Naming the child*. It should take place on the 11th day or 101th. day after the birth-day or the 1st day of the next year of the child.

6. The 6th is the निष्क्रमण Nishkramana sacrament of taking the child out of the house to some jolly place of open and fresh air. There is no time and day fixed for it. It depends on the convenience of parents and constitution of the child; but it should not be later than the fourth month.

7. The 7th sanskar is the अन्नप्राशन Anna Prashana or the sacrament of giving the grain diet for the first time to the child. It should take place in the sixth month.

8. The 8th sacrament is that of चूडाकर्म Churakarma or shaving the head with which the child is born. This has very scientific meaning and it is recommended by

physicians of every nation. It should be done within three years of the birth.

9 The 9th is the sacrament of कर्णवेध Karnavedha or of boring a hole in the end of the ear of the child. This is done from 3rd to 5th year. It is not meant for adorning the ears of a child, but there is a great scientific meaning attached to it, which has been explained by many a learned doctors.

10. The 10th comes the sacrament of the उपनयन यज्ञोपवीत Upnayana-Yagnopavita-of sending the child for the first time to the school or the teacher's residence or the residential University. This is done from the 8th to the 11th year of children. Both boys and girls are invested with a sacred thread to denote and remind them of the vow they take at this time for maintaining absolute celibacy in their school life. In plain words as long as the pupils are bachelors and maids observing the vow of chastity in their academical years, they (the maid and the bachelor) should not indulge in eyeing, embracing each other, living in privacy; talking and listening to love-stories, sporting with one another, and thinking of sexual pleasures and the enjoyments thereof. In ancient India it was compulsory on account

of national custom and Government Order to observe this sacrament. At the pain of penalty as Manu ordains कन्या नां सम्प्रदानञ्च कुमारणाञ्चरक्षणम् । the boys and girls had to be admitted by their parents to some educational academy.

(11) Then comes the 11th वेदारम्भ संस्कार sacrament of the Vedarambha Sanskara or commencement of studentship. This follows the 10th sacrament immediately. Gayatri is the first Ved mantra taught. Here they have to take the vow of chastity, which has three grades. The first lasting till the 24th year of age, and the second lasting upto the 36th year of age and the 3rd upto that of the 48th year. Girls to keep the vow from 16th to 24th year. The supreme importance of truth, honesty, plain living, self-denial and contentment should be impressed on them. They ought to bear in mind that observance of the ceremonies without due discharge of moral duties as ordained by Manu in IV 204 is of little significance. अमान् सेवेत सततं न नियमान् केवलान् बुधः ।

यमान् पतत्यदुर्गणो नियमान् केवलान् भजन् ॥

A wise man should mind the Yamas (moral duties) and not the Niyamas (religious ceremonies or rules of conduct), only. Without practising the Yamas, a man falls from recti-

tude, though he observes the Niyamas. The Yamas are of five kinds. They are given in this aphorism of the Yoga philosophy:—

तत्राहिंसा सत्यास्तेय ब्रह्मचर्यपरिग्रहायमा :

(1) Regard of truth in thought, speech and action. (2) The giving up of theft in mind, word and deed (3) The curbing of amateness (4) The absence of pride (5) the giving up of selfishness and fickleness in the extreme. The five Yamas or acts of virtue, purificatory of character, should always be observed and not the Niyamas only:—

शौच संतोष तपः स्वाध्याय प्रणिधानानि नियमाः ।

—Yoga II. 3.

This aphorism enumerates the five Niyamas : (1) Purification by bath and the like means (2) contentment, but not apathetic idleness, and the exertion of all possible energy without exultation in profit and dejection in loss; (3) the practice of virtuous deeds in spite of physical pain, (4) studying and teaching and (5) devotion to the service of God. These five Niyamas should alone, to the exclusion of the moral duties, not be practised. Both should be observed together. More on the subject will be further dealt with in compartment 14th of the Brahmacharyashrama of the Board.

(12) The 12th is Samavartana Sanskara समावर्तन संस्कार or the sacrament done on completion of Education, when the student returns home. The father or the teacher honours him, with the gift of a cow. He casts off the dress of a Brahmachari and attires himself like a citizen.

(13) The 13th is the विवाह संस्कार Vivaha Sanskara or Marriage sacrament. This is the holiest, the grandest, of sacraments, because from this begins the worldly life. Another name of Vivaha Sanskara गृहस्थाश्रम प्रवेश संस्कार Grihasthasrama Pravesha Sanskara or the sacrament at the time of entering of the married couple in the household life. The sole object of which is to impress the married couple that they are to live together both at home or in foreign countries in perfect harmony and be faithful to each other. This shall be dealt with elaborately at its proper place in compartment 32 of the Board.

(14) The 14th is the Vanprastha Sanskara or the sacrament at the time of retirement from the worldly life, which shall be dealt with in the 50th and 59th compartments of the Board.

(15) The 15th is the "SANNYASA SANSKARA" or Sacrament at the 4th stage of life.

when after the 3rd. stage or the retired stage of life the man leads the life of a philanthrope of which we shall speak in the 77th compartment. "SANNYAS - SANSKARA" or Renunciation Ceremony, when austerities undergone, prepare a man to renounce all selfishness and become a "SANNYASIN" a philanthrope that is, one who is free from all selfish interest and whose sole object of life is to serve the world.

(16) Sixteenth is the "ANTYESHTI SANSKARA" or funeral ceremony burning the dead body with prescribed scents and clarified butter accompanied with recitation of the 39th chapter of Yajurveda.

6. मधुरभाषण Madhura Bhashana. *Sweetness of Tongue*

From compartment 5th the first step of Royal Road of 'Sanskara' we come to 'Madhur Bhashana' Sweetness of Tongue, the first manifestation of gentlemanliness. The first manifestation of the inward of a man is out when he speaks. If he is harsh in his tongue, he is not liked from the very beginning. Habit of speaking softly, sweetly and gently should be cultivated from the very beginning.

The first Law-Giver Manu has, therefore, rightly directed :—

सत्यं ब्रूयात् प्रियं ब्रूयात् न द्यूयात् सत्यमप्रियम् ।

सत्यञ्च नान्वृत्तं ब्रूयाद् एषः धर्मः सनातनः ॥

Always speak the truth but sweetly. Truth too should never be given out harshly. Falsehood should never be uttered to please others. But unpleasant truth should never be uttered. It is no use telling a monocular as KANIYA or one-eyed. A blind man should not be addressed as ANDHA-blind, but he should be addressed as 'Surdasji'—a blind learned poet.

Again—भद्रं भद्रमिति ब्रूयात् भद्रमित्येवमाचरेत् ।

शुष्कं वैरं विवादञ्च न कुर्यात् केन चित्सह ॥

Always speak well, i.e. use expressions beneficial to all. Dry and groundless enmity should always be avoided and altercation should be maintained with none. One should always refrain himself from defaming and talking ill of others. A generous smile with sweet and beneficial words makes a man beloved. Again Chanakya in his Niti 13/17 says :—

प्रियवाक्य प्रदानेन सर्वे तुष्यन्ति जन्तवः ।

तस्मादेतत्प्रवक्तव्यं वचने का दरिद्रता ॥

“All beings are satisfied by use of mild and soft words. Therefore a man should always speak sweetly and there should be no sparing in the use of sweet words.”

See how Brayere writes about conversation.

“There is speaking well, speaking easily, speaking justly and speaking reasonably. It is offending to speak of entertainments before the indigent; of sound limbs and health before the infirm, of house and lands before one who has not so much as a dwelling. In a word to speak of your prosperity before the miserable and such sort of conversation is cruel and the comparison that naturally arises in them betwixt their condition and yours is excruciating.”

Sweetness of tongue begets 12 LOKARAN-JANA-popularity. It is why Swargiya Pandit Madanmohan Malviyaji, the silver-tongued speaker of India, the most influential Legislator, was so popular that he could found the Hindu University of Banaras by collecting Crores of rupees for its fund.

From 6 “MADHURABHASHANA” Sweetness of tongue we ascend ladder by ladder to 107 VAIKUNTHA the abode of bliss.

7. वैभवनाश *Vaibhavanasha Decay or Down-fall*

The 7th compartment of ‘VAIBHAVNASHA’ decay or downfall is the immediate outcome of 27 “NINDA” Disgrace or Disrepute, fall to fall from 103 VIDYABHIMAN—Pride of learning after reaching 102 Utkrishta Jnana sublime knowledge.

How rightly has been remarked by an eminent poet—

दारिद्र्यात् हियमेति हीपरिगतः सत्त्वात्परिभ्रश्यते
निसत्त्वः परिभूयते परिभवान्निर्वेदमापद्यते ।
निर्विण्णः शुचमेति शोकनिहतो बुद्ध्या परित्यज्यते
निर्वुद्धिः क्षयमेत्यहो निधनता सर्वापदाम्पदम् ॥

The same translated in Hindi by an eminent poet of the past—

दरिद्रता लजवाचत है उर लाज न राखत पराक्रमनामा
हीन पराक्रम होत अनादर निरादर है अति खेदरिससामा
खेद व दावत शोक सदा उर, शोक से बुद्धि तजे निज धामा
बुद्धि विना क्षय होय अरे मन, दारिद्र्य है सब आपत्ति वामा

Poverty breeds contempt; a contemptuous man loses courage, a courageless man is disregarded. Disgrace is very painful, because it generates grief. Grief causes loss of the faculty of reasoning and loss of judgment brings decay. Thus poverty is the root-cause of every evil and all troubles.

8. प्राणसंकट Pransankata Risk of Life

Then follows the compartment of PRAN-SANKATA or Risk of Life which is the immediate result of "Pussilanimity" or Cowardice or Bhirutwa.

9. तमोलोक Tamoloka Region of Hellish Darkness.

Ninth is the compartment of TAMOLOKA or Region of HELLISH DARKNESS the direct

outcome of ATMAGHAT as is observed in the YAJURVEDA.

असुर्या नाम ते लोकाऽअन्वेन तमसा वृताः
तांस्तेप्रेत्याभि गच्छन्ति येके चात्म ह्नोऽजना :

The souls of those, who commit suicide go to the regions where there is utter darkness, the direct result of 97 KUSANGA Bad Company through many falls.

10. नपुंसकत्व Napungsakatva *Impotency*.

Napungsakatva or Impotency is an outcome of 28 VIRYANASHA *Loss of Semen*.

Rishi Dhanvantri Ji writes:—

‘रसाद्रत्नं ततो मान्सं मांसान्मेद मिदु च्यते ।
मेदादस्थि ततो मज्जा मज्जाच्छुक्र मितिस्मृतः ॥

Whatever is taken as food goes under the following process. First the food well chewed and taken in, is changed into juice, then blood is formed of the juice, out of blood is formed flesh, muscles etc., from flesh and muscles medo or greese, from greese semen or hymen. In semen lies the seed of the human being, when that is lost, a man becomes impotent. Thus we see that Impotency is the outcome of the loss of semen – the essence of the body, which again according to ancient Indian Science of medicine is formed after forty days

of the food we eat. Therefore, the most precious thing should never be lost in any way. It should be preserved by every means and should not be wasted by unnatural means and process, such as handling or rubbing and pressing the originating organ with hand. This bad habit is very often found in students. Gudabhanjana — Sodomy or cohabiting with female animals or unnecessarily and untimely cohabiting with a woman should never be attempted and practised. The impotent man is always valourless though he may breathe and live, but he becomes so weak and unhealthy that he is more dead than alive.

11. भौरुत्व *Bhirutava Cowardice*

Pusillanimity follows Impotency. An impotent man having no system of valour is always coward. He loses all respect and is disregarded as a wretch. A coward man's life is always in risk. There is no safety and safeguard to his life. This compartment is the crossing of two vices of ATMAGHATA suicide and Ninda-Disgrace or Disrepute.

12. लोकरंजन *Lokaranjana Popularity*

Popularity is the 12th compartment. It is the direct out-come of sweetness of tongue.

Naturally sweetness of tongue is a merit, which endears every body as has been generally observed:—

कांका काको धन हरे कोयल काको लेय ।

मीठे वचन सुनायके जग अपनो करलेय ॥

The crow is black so also the Cuckoo; and almost similar in appearance. The voice of the crow is so harsh that it is despised while the cuckoo sings so sweetly that it is liked by everybody. It is regarded as the ornamental bird of the gardens. It is why Mrs. Sarojini Naydu was known as the Kokila of India and was the most popular of the Indian speakers.

Again Shri Bhartri Hari in his Niti Shatak says:—

केयूरा न विभूषयन्ति पुरुषं हारा न चन्द्रोच्चलाः,

न स्नानं न विलेपनं न कुसुमम् नालंकृता मूर्धजाः ।

वाण्येका समलङ्करोति पुरुषं वा संस्कृता धार्यते,

क्षीयन्ते खलु भूषणानि सततं वाभूषणं भूषणम् ॥

Properly speaking the person of a man is neither adorned by armlets nor by noonwhite necklaces, nor by bathing, nor by ointments (applying of perfumes) nor by flowers, nor by well-combed hair. The power of speech in a perfect and refined state is the only thing, which can really add to the handsomeness of

a man's person, for all other ornaments besides it are subject to decay, whereas the gracefulness of speech lasts for ever.

Again Chanakya, the ancient master of politics in his NITI Shataka says:-

दूरतः शोभते मूर्खो लम्बशाट पटावृततः,
तावच्च शोभते मूर्खो यावत् किञ्चन्नभाषते ।

A well-dressed foolish man looks handsome from distance only so long as he does not open his mouth to speak, but as soon as he begins to speak, he is not liked.

Again संसार कटुवृक्षस्य द्वे फले अमृतोपमे ।

सुभाषित रसस्वादः सङ्गतिः स्वजने जने ॥

The world is compared with a very bitter tree that has got nectar like two fruits viz. sweet speech and company with the good. Thus Sweetness of tongue is the only ornament of a man in a meeting or gathering large or small.

Popularity leads to 26 Sadupa-desh-sound advice and with the connected chains, to 107 Vaikuntha the abode of bliss or perfect beatitude.

13. धर्मनिष्ठा Dharmanistha—*Righteousness.*

Inclination to do one's duties to his parents, to his family to his neighbour, to his country

or nation and also to his religion, is Devotion to virtue or Dharmnishtha or righteousness.

Blessed are those, whose mind is engaged in the pursuit of knowledge, who are of amiable disposition and polite manners, who observe the rules of veracity and other virtues, who are free from pride and impurity, who destroy other's vices, who are adorned with the jewels of advocacy of truth, who advocate to give relief to the sufferings of humanity who are always inclined to do good to others, who would do others what they wish that others do to them.

Here we quote Manu IV 238-243.

धर्म शनैः संचिनुयाद्वल्मीकमिव पुत्तिकाः ।

परलोक सहायार्थं सर्वभूतानपीडयन् ॥ म० ४-२३६

"Men and women should gradually develop their righteousness for the happiness of the next world or post existence by giving pain to no creature.

नामुत्रहि सहायार्थं पिता माता च तिष्ठतः ।

न पुत्रदारं न ज्ञाति धर्मं स्तिष्ठति केवलः । म० ४-२३६

"For in his passage to the next world, neither the father, the mother, the son, wife, nor kinsmen, can help him; but his righteousness alone is his companion, friend and help-mate, therein.

एकः प्रजायते जन्तु रेक एव प्रलीयते ।

एकोनुमुङ्कते सुकृतं मेक मेवच दुष्कृतम् ॥

“See the soul is born single, and single suffers the pain of death. Single the soul eats the fruit of virtue which is joy and of vice which is affliction.

मृतं शरीरं मुस्तृज्य काष्ठं लोष्टं समंश्चितं ।

विमुखाः वान्धवा यान्ति धर्मं स्तमनु गच्छन्ति ॥

“When a man dies, his relations leave his corpse on the ground like a lump of earth and turning their back upon him go home. No one goes with him; but virtue alone accompanies him to the next world.

तस्माद्धर्मं सहायार्थं नित्यं संचिनुयाच्छनैः ।

धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥

“Therefore a man should slowly and steadily lay by his treasure of righteousness day by day to help him in the present life and to secure facility in after-life in the next world, for it is by the help of righteousness that a man can cross the main course of misery, otherwise very hard to pass over.

एकः पापानि कुरुते फलं भुङ्क्ते महाजनः

भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते ।

“It should be borne in mind that one member of a family brings or earns a thing by committing sin and the whole family

consumes it. The perpetrator of crime alone suffers the evil consequences, but not the consumers. Mahabharat Chap. 32.

धर्मप्रधान पुरुषं तपसा हतकिल्बिषम् ।

परलोकं जयत्याशु भास्वन्त खशरीरिणम् ॥

A man with whom religion is of chief importance is saved from doing sins in future by the practice of virtue. Soon by virtue of his righteousness, he obtains God, Whose form is light and Whose body is the sky, so to speak.

Under this head of Dharmanishtha we quote here the principles of morality by Benjamin Franklin and the precepts of Caliph Haroon Rashid.

PRINCIPLES OF MORALITY

By

Benjamin Franklin.

1. *Temperance*: Eat not to dullness, drink not to elevation.

Note :— This is an old meaning of Temperance. We now mean by it total abstention from wine or strong drinks. As regards food, abstain from

flesh in all forms, as fish, beef, pork, fowl, and eggs.

2. *Silence* : Speak not but what may benefit others or yourself : avoid trifling conversation.
3. *Order* : Let all your things have their places; let each part of your business have its time.
4. *Resolution* : Resolve to perform what you ought and perform without fail what you resolve.
5. *Frugality* : Make no expense but to do good to others or yourself; that is, waste nothing.
6. *Industry* : Lose no time, be always employed in something useful; cut off all unnecessary actions.
7. *Sincerity* : Use no hurtful deceit, think innocently and justly; and if you speak, speak accordingly.
8. *Justice* : Wrong none by doing injuries, or omitting the benefits that is your duty.
9. *Moderation* : Avoid extremes, forbear resenting injuries, so much as you think they deserve.

10. *Cleanliness* : Tolerate no uncleanness in body, clothes or habitation.
11. *Tranquility* : Be not disturbed at trifles, or at accidents common or unavoidable.
12. *Chastity* : Be faithful to your wife or husband. Avoid self pollution.
13. *Humility* : Imitate Kabir and Nanak.
14. *Truth* : Think, speak, and do what is right, that is, as you find in nature.
15. *Politeness* : Never forget respect due to all, own what you speak, write and do.

Caliph Haroon-oor-Rashid saw the following precepts engraved on the throne of Nosherwan the Just :—

1. This world remains not : the man who thinks least of it is the wisest.
2. Enjoy the world before thou becomest its prey.
3. Bestow the same favour on those below thee, as thou desirest to receive from above thee.
4. If thou shouldst conquer the whole world, death, will at last conquer thee.

5. Be careful that thou art not the dupe of thine own fortune.
6. Thou shalt be paid exactly for what thou hast done; no more, no less.

The Caliph observed a dark ruby ring on the finger of Nowsherwan, on which was written :—

7. Avoid cruelty, study good, and never be precipitate in action.
 8. If thou shouldst live for a hundred years never for one moment forget death.
 9. Value above all things the society of the wise.
- On his five-sided crown the Caliph wrote:—

First Side.

10. Give my regards to those who know themselves.
11. Consider the end before you begin, and before you advance, provide a retreat.
12. Give not unnecessary pain to any man but study the happiness of all.
13. Ground not your dignity upon your power to hurt others.

Second Side.

14. Take counsel before you commence any measure and never trust its execution to the inexperienced.

15. Sacrifice your property for your life, and your life for your religion.
16. Spend your time in establishing a good name ; and if you desire fortune, learn contentment.

Third Side.

17. Grieve not for that which is broken, stolen, burnt or lost.
18. Never give orders in another man's house; and accustom yourself to eat your bread at your own table.
19. Make not yourself the captive of women.

Fourth Side

- ✓20. Take not a wife from a bad family, and seat not thyself with those who have no shame.
21. Keep thyself at a distance from those who are incorrigible in bad habits and hold no intercourse with that man who is insensible to kindness.
22. Covet not the goods of others.
23. Be guarded with monarchs, for they are like fire, which blazeth not but destroyeth.
24. Be sensible to your own value; estimate justly the worth of others, and war not with those who are far above thee in fortune.

Fifth Side

25. Fear kings, women, and poets.
26. Be envious of no man, and habituate not thyself to search after the faults of others.
27. Make it a habit to be happy, and avoid being out of temper, or thy life will pass in misery.
28. Respect and protect the females of thy family.
29. Be not the slave of anger; and in thy contests always leave open the door of conciliation.
30. Never let your expenses exceed your income.
31. Plant a young tree or you cannot expect to cut down an old one.
32. Stretch your legs no further than the size of your carpet.

14. ब्रह्मचर्याश्रम *Brahmacharyashrama Duties of first stage of life.*

Celibacy is the chief thing to form and develop life. This vow of celibacy may be kept in this first stage of life from the 8th to the 36th year of age and in the present world not before 20th year. By observing vow of Chastity, both the body and the soul will be healthy and vigorous; and they will be

endowed with good qualities and virtues. The preservation of semen virile in the body has, very many good effects. He will enjoy the good health, he will get the brilliance of intellect, vigour, strength and valour. The best way to preserve it is that the students should avoid reading or listening to love tales or stories of sensuousness, the company of sensualists, or closeting with them, talking with them, embracing with them and other excitements of passions.

By this vow of celibacy in the student life.

व्रतेन दीक्षामप्नोति दीक्ष्याप्नोति दक्षिणाम् ।

दक्षिण्या श्रद्धामप्नोति श्रद्धया सत्यमाप्नोति ॥

One who is duly consecrated from the start earns all the good results of वर्णाश्रम धर्म—Varna-shrama Dharma and finally he attains the truth.

In this stage of life of studentship they should devote themselves to the acquisition of the excellent truths of morality and perfection of their knowledge. He who wastes his semen, becomes impotent, loses his man-hood, and turns out to be a vicious and mischievous fellow. He falls a prey of irrecoverable diseases, becomes emaciated, pale, dull, devoid of courage, boldness, endurance, prowess, and

valour and other manly qualities, and is finally ruined.

Soon after being regenerated by the sacrament of the Upnayana, the investiture of the sacred thread (a token of the three great vows a student has to take), the students both male and female begin their academical career, and enter the schools or seminaries, which should be in an unfrequented place of natural scenery and presided over by truly learned men of ripe age. There they have to abstain from the use of any intoxicant article, flesh, perfumes, garlands, beverage, pickles and slaughter of animals. Let the students give up the anointment of body, the touch of the generative organs, shoes, umbrellas, sexual desire, anger, avarice, sordidness, fear, sorrow, envy, enmity, dancing, singing and playing on musical instruments. They should leave off gambling, distraction, false-hood, doing injury to others, and the like vices. They should always sleep alone and never destroy their vow of celibacy in any way.

The teacher should impart the following moral lessons to his male and female pupils.

(1) सत्यं वद ।

Always speak the truth.

(2) धर्मं चर ।

Practice Virtue.

(3) स्वाध्यायान् मा प्रमदः ।

Give up carelessness in studies.

(4) आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः ।

Give the teacher valuable articles. Marry and beget children.

(5) सत्यान्न प्रमदितव्यम् ।

Do not give up truth out of inadvertence.

(6) धर्मान्न प्रमदितव्यम् ।

Do not abandon religion out of negligence.

(7) कुशलान्न प्रमदितव्यम् । भृत्यै न प्रमदितव्यम् ।

Do not ruin health, dexterity and prosperity out of neglect.

(8) स्वध्याय प्रवचनाभ्यां न प्रमदितव्यम् ।

Do not discontinue study and instruction out of carelessness.

(9) देवपितृ कार्याभ्याम् न प्रमदितव्यम् ।

Do not be careless in serving God, learned persons, the father, the teacher and the guest.

(10) मातृ देवो भव, पितृ देवो भव, आचार्य देवो भव, अतिथि देवो भव ।

Always serve the mother, the father, the teacher and the guest with respects.

- (11) यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि ।
Perform unblamable and virtuous works
never do whatever is contrary to them.
- (12) यान्यत्माकं सुचरितानि तानि त्वयोपास्यानि नो इतराणि ।
Intimate our good actions, as enjoined
by the Shastras (moral codes); but our
wicked actions should be discarded.

When the student leaves academy or
the Gurukul institution after being
graduated from it, the following advice
is added to the above:—

- (13) येके चास्मच्छ्रेयाँ सीः ब्राह्मणातेषां त्वयासनेन प्रशिवतव्यम्
Always move in good company with the
learned and the virtuous who are best
amongst us and put faith in them.
- (14) श्रद्धया देयम् । अश्रद्धया देयम् । श्रिया देयम् । ह्रिया देयम् ।
श्रिया देयम् । संविदा देयम् ।
Give Charity with or without faith, give
it with modesty, give it for fame, give
it with fear, give it to redeem promise.
- (15) अथ यदि ते कर्म विचिकित्सा वा वृत्तविचिकित्सा
चास्यात् च तत्र ब्राह्मणा सम्मर्शिनो युक्ता अयुक्ता अलूजा
धर्मकामा न्युर्यथा ते तत्र वर्तेरन् तथा तत्र वर्तेथाः ।
Whenever you have got doubt of any
kind, you should approach those persons,
who are prudent, free from partiality,

Yogis and clairvoyants, gentle hearted, desirous to do good and are pious.

(16) एष आदेश, एष उपदेश, एषा वेदोपनिषत् । एतदनुशासनम्
एवमुपासितव्यम् । एवमुचैतुदुपास्यम् । तैत्तिरीय० प्रपा०
७ अनु ११ कं० १, २, ३, ४ ।

This is the teaching, this the upanishad (essence) of the Vedas, this is the lesson, this is the advice. Act on this and this alone and mould your character according to it.

Thus the ancient academical system of India differs much from what is prevalent to-day. If the old system requires change, the modern system too requires a good deal of it. The joint system of Education of boys and girls together, is not appreciable. The teaching of arts of dancing and singing should not, in our opinion form the part of the studies in the first stage of life of celibacy. The ancient system laid much force on moral training. The western system is wanting in it. It is why there is very little of happiness and peace with the married couple and the families. Raising of standard of living is a vain cry; as it aims at western way of living which is not suitable to the climatic conditions of India. We shall deal with the subject in its proper place.

Here we simply emphasise that moral training should be given to the greatest extent everywhere and in every educational institution all over the world.

Dr. Radhakrishnan the Indian Philosopher addressing a gathering in New Delhi on the occasion of foundation stone laying ceremony of a new school building for Andhras in summer of 1952 said:— "Study was true illumination. We are paying to-day more and more attention to intellectual alertness and not to other values, moral and spiritual which are essential for the building up of a citizen or a nation. What we lack to-day is not intellectual power, but moral and spiritual strength to transmute them into ideal and action."

Further in reply to the address of welcome by the Allahabad Municipal Board on 19-12-53. the Indian Vice-President said "I do not think these contributions are likely to come by scientific inventions, industrial progress or military glories." "India has always laid stress on spiritual values. Our Rishies never vied for wealth, power and prestige, but gave value to suffering, sacrifice and service."

Dr. Radhakrishnan said: "the distinctive feature of Indian culture has its uniformity with varying differences."

15. साहस *Sahasa-Perseverance.*

This is a great virtue; one who has got it may make the whole world his court-yard, his tank - the ocean, his dish-the whole surface. In short the whole world begins to fear him; who can persevere through calamities and difficulties.

There are three kinds of persons says Shri Bhartri Hari :—

प्रारभ्यते न खलु विघ्नभयेन नीचैः
 प्रारभ्य विघ्नविहिता विरमन्ति मध्याः ।
 विघ्नैः पुनः पुनरपि प्रतिहन्यमाना,
 प्रारभ्य चोत्तमजना न परित्यजन्ति ॥

Bad men even do not begin a thing through fear of future obstacles; the mediocre after commencing it, give it up when they are confronted with real present evils. But good men never leave unfinished, what they have once begun, notwithstanding the fact of their being repeatedly baffled and opposed.

Again:—

“Ye sprightly youths, quite flush with hope
 and spirit.

Who think to storm the world by dint of merit,
 To you the dotard has a deal to say,
 For his sly, dry sententious, proverb way:
 He bids you mind, amid your thoughtless rattle;

of soul of a human body and that too in a noble family or a low family of good or ordinary parents, or of losing the parents soon after birth, is due to the result of the balance of the good or bad actions in the prenatal lives. The subject has been explained in compartment I of Punarjanma or Re-birth, and also in 4th compartment of Purva Sukrita-Good Deeds of Prenatal life. From Sushilata-Good-breeding we go to 20 Satsanga-Good company through the connected chain of ladders we reach 105 Kailasha Paradise.

Fielding thus interprets good breeding:-

“Perhaps the summary of good breeding may be reduced to this rule-Behave unto all men, as you would they should behave unto you. This will most certainly oblige to treat all mankind with the utmost civility and respect, there being nothing that we desire more than to be treated so by them. The ambitious, the covetous, the proud, the vain, the angry, the debaucher, the glutton, are all lost in the character of the well-bred man; or if nature should now and then venture to peep forth, she withdraws in an instant, and doth not show enough of herself to become ridiculous.”

17. घोर पापप्रवृत्ति Ghor Papapravritti—

Indulgence in Utter sinfulness—Contrary to the previous compartment 16th of Sushilata—Good—breeding, the vice of Indulgence in doing sinful acts will carry the man to the hellish state mentioned in compartment second of the chart. One vice or sinful act begets many children. The attempt to conceal one act of wickedness by another vicious action, makes a man commit many sinful acts and thus the misdeeds are multiplied from the pressure of which he can never come out. It has been very fitly remarked.

न जातु कामः कामानाम् उपभोगेन शाम्यति ।

हविषा कुण्डलवर्त्मेव भूय रेवाभिवर्धते ॥

Just as the intensity of flame is increased by adding fuel to the fire, so one sort of passion etc. sinful action, cannot be pacified by adding of commission of another such action, but lets a man slip further to hellish state.

18. स्वास्थ्य नाश Swasthyanasha—*Loss of health.*

It is the result of the sin of excess in sexual indulgence in compartment 36. It is a common proverb in Hindusthan that पहला सुन्न निरोगी काया दूजो घर में हो माया, तीजो सुन्न पतिव्रता नारि, चौथा सुन्न पिता भक्त सुकुमार which is interpreted as "Health

is the greatest blessing etc." It is on good health that everything depends. A man suffering physically can do nothing. Without a sound body, there can not be any sound mind. Without sound mind the life, like that of a mad-man, is not worth living. In order to keep good health, the principles and laws of hygiene are to be strictly followed. He should keep his house in which a man lives and all its surroundings clean, neat and tidy. He should remember what Lord Manu, the first Law-giver ordains :—

अङ्गिर्गात्राणि शुद्धन्ति मनः सत्येन शुद्धति
विद्या तपोभ्यां भूतात्मा बुद्धि ज्ञानेन शुद्धति

The limbs of the body are to be cleaned by washing and bathing with water, the mind to be kept clean by speaking truth, the soul to be cleaned by studying books of knowledge and practising austerity, and the intellect to be sharpened by knowledge.

A man should, therefore, physically and mentally be clean in every way, because cleanliness is godliness. He should regulate his life by making routine and proper division of time. He should take simple food, should avoid all sorts of alcoholic things. He should not smoke, should take regular exercise of

which Pranayam is the best method, should take proper sleep; avoid waste of semen and should never indulge in wine, women and un-natural intercourses.

Sterne, thus writes about health :—

“O Blessed Health thou art above all gold and treasure. It is thou, who enlarges the soul, and openest all its powers to receive instruction and to relish virtue. He that has thee, has little more to wish for and he that is so wretched as to want thee, wants everything with thee.”

19. मूर्च्छा Murchchha—*Mental Stupefaction.*

This is the direct result of 39 शोक Grief which again is the outcome of 67 negligence of duty Swakartavya Lopan स्वकर्तव्यलोपन Mental Stupefaction or swooning, makes the victim a prey of deepest agony. The subject of this compartment will be elaborately dealt with in the compartments of 39 & 67.

20. सत्सङ्ग Satsanga—*Good Company*

Bharthri Hari says Niti Shatak 23—

जाड्यं धियो हरति सिञ्चति वाचिसत्यम् ।

मनोन्नतिं दिशति पापमपा करोति ॥

चेतः प्रसादयति दिक्षुतनोति कीर्तितिम् ।

कथय सत्सङ्गतिः किं न करोति पुंसां ॥

Good company is sure to drive out darkness from ignorant minds, water their words with truth, point them out the precise path of advancement, root out sinful propensities, enlighten their hearts, and winnow the fragrance of their fame throughout the four corners of the universe. There is nothing indeed which cannot be achieved by company with virtuous persons.

Again : महाजनस्य संसर्गं कस्य नोन्नति कारकः ।

पद्मपत्रस्थितं वारि धत्ते मुक्ताफलं श्रियः ॥

The company of a great man is sure to promote a man just as a drop of water on leaf of lotus resembles a pearl; but सन्तापयसि संस्थितस्य पयसो नामापिन जायते । if it falls on the red hot piece of iron, it is vanished.

Again : मलयाचलगन्धेन त्विन्धनं चन्दनायते ।

तथा सज्जन संगेन दुर्जनः सज्जनायते ॥

Just as the trees of the fuel wood in the environment of a sandal tree become the sandal trees, in the same way a wicked man, living in the company of a gentleman, becomes gentle.

But : पयोऽपि मद्यं स्वपचे मन्यते संसर्गजा

दोषगुणा भवन्ति ।

Milk in the hand of a man of a degraded class is taken as wine. It is the company

which produces goodness and badness in a man, for instance, if a man drinks a cup of milk in the shop of a wine seller, he will be taken as a drunkard.

Again : दूरीकरोति कुमतिं विमली करोति,
चेतःश्चित्ररन्तनमघं चुलुकी करोति ।
भूतेषु किञ्च करुणां बहुली करोति,
संगः सतां किमु न मङ्गलमातनोति ॥

Good company removes fallacious reasoning, it cleans the heart, it reduces the ocean of sins to a drop of water in hand. It generates affection of the noble. In short good company serves every good purpose.

Again : बुद्धिर्वर्धयति श्रियं वितनुते वैदग्ध्यमामुञ्चति
श्रेयः पल्लवयत्यघानि दलयत्युन्मीलयत्युन्नतिम् ।
विज्ञानं परिशोधयत्युपचिनोत्युच्चैः कलाकौशलम्
किं किं नारभते हरेरिव कथाजयं सतां संगतम् ।

Good company develops the intellect, increases wealth, gives proficiency, enhances prosperity, destroys sins, promotes welfare, purifies the faculty of judgment and leads to the higher art. In short it serves every purpose.

Again : कान्तारभूमिरुहमौलिनिवास शीलाः
प्रायः पलायनपरा जनवीक्षणैः
कूजन्ति तेऽपि हि शुक्राः खलुराम नाम
सद्गत्वभावपरिवर्तविधौ निदानम् ।

A parrot who takes shelter in the trees of mountain and flies away at the sight of a man, begins to recite the name of God when placed in a cage, and comes in contact with a human being.

Isaac Walton writes on the worth of a good companion:

“A companion that is cheerful, and free from swearing and scurrilous discouragement, is worth gold. I love such mirth as does not make friends ashamed to look upon one another next morning; nor men that can not well bear it, to repeat the money they spend when they be warmed with drink. And take this for a rule; you may pick out such times and such companions that you may make yourselves merrier for a little than a great deal of money; for it is company and not the charge that makes the feast.”

Again F. F.

“We may often exercise a choice as to who shall be our companions, but we have little control over the circumstances out of which friendship grows; and therefore, instances of its successful formation, though delightful to hear of, can seldom be held forth for imitation. Yet the experienced may do well to warn the warm-hearted and confiding not to

rely implicitly on any man, however kind or generous may be his present conduct, if he does not possess besides a natural amiable disposition a conscience regulated by principle, and an understanding clear of discernment, and too strong to be swayed by the opinions of a multitude, or-what is not less influential on the weak-minded,—the vicissitudes of fortune.”

This compartment of good company makes us attain Samyam-moderation or temperance which further leads to compartment 56 Sadachara or good behaviour or good conduct, which leads to 76 Atmanairmalya आत्मनैर्मल्य or purity of soul, resulting into 92 Avikala Tapashcharya or complete austerity, which lifts the Tapaswi through 105 Kailasha Paradise finally to the end viz. 108 Immortality Nirwanpada or Infallible State. Such is the force of good company.

21-मात्सर्य Matsarya *Malice*. It means ill-will to others. It is a very great sin to bear intentional ill-will against anyone, quite opposite to the Golden Rule of doing what others should do to you! To maintain quite opposite spirit is to seek calamity to one's self. It is the direct result of 37 Envy Dvesha which resulting

from 57 Trishna or unquenching desire or ambition or inordinate lust for worldly objects wealth etc. and which is begot from 73 Adhairya or Impatience which results from 93 Vishayanuraga. It behoves therefore for a man, never to breed and bear ill-will or malice against others. In other words to bear feelings of retaliation is a very bad thing. It is what Mahatma Gandhi taught throughout his life. The sin of the spirit of retaliation, if not checked, will spread from man to man, village to village and would destroy the whole country and the nation.

It is said: पुनः अर्जितं सज्जनं दृष्ट्वा द्वेष्टि नीचः पुनः पुनः ।
a wicked man envies the rise of a gentleman.

Again: न विनापरवादेन रमते दुर्जनो जनः ।
काकः सर्वरसान् भुङ्क्ते विना मेध्यं न तृप्यते ॥

A wicked man is compared here to a crow. Just as a crow though eating everything thrown out after dinner or after a sumptuous banquet, yet, is never satisfied without tasting the human dung. Similarly a wicked man takes delight in speaking ill of others.

Again प्राक् पादयोः पतति खादति पृष्टिमान्सम् ।
कर्णे कलं किमपि करोति शनैर्विचित्रम् ॥
छिद्रं निरूप्य सहसा प्रविशत्यशङ्कः ।
सर्वं खलस्य चरितं मशकः करोति ॥

Matsara is the common word for mosquito matsarya is the abstract noun of Matsara—A wicked man is compared to a mosquito, All behaviour of a wicked man is just like that of a Matsara (मच्छर in Hindi) or a mosquito. A mosquito first comes near the face, then it rings his sound near the ears, then finding an opportunity stings at the back. Similarly a wicked man coming to a gentleman first falls at his feet, then poisons his ear by backbiting others and getting an opportunity injures him in his absence.

22. सद्विवेक *Sadviveka Sound Reasoning.*

Means to discriminate the correct side of a thing or a subject from the wrong one. Man is a rational being. Power of thinking is inherent in him. To think aright is to arrive at the right side of a question. Application of thought to a correct issue is a great virtue in a man. To exercise brain power and to arrive at a right conclusion is the best power in a rational being. It is this power which distinguishes a man from an animal. To know truth from error is *Sadviveka* or right judgment.

Truth we apprehend to be the conformity of our real ideas to the nature of real things, both intellectual and physical, expressed in

such terms as we usually annex to those ideas; it is true, for example, that a lion is, in many respects, unlike a serpent, that man recollects some past events; that time elapses, that radius is less than diameter; that two and two make four; that a square is not a circle etc. We call this truth because it is in conformity with our ideas to the very being of things themselves.

✓ The supposing of things to be different from what they really are, is an error which general and continual experience can alone determine. Error is not a fault of our knowledge, but is a mistake of our judgment, giving assent to that which is not true.

Instinct in an animal is different from power of thought or reasoning. The former is natural in every animal, but the power of reasoning is particular to a man. Instinct of thinking in a human being is not only for self-protection, but a man thinks in his relation to others, the outer world, whether animate or inanimate; and thinking again and again he comes to form a relation with the outer world. To apply, therefore, this power of thought in a right way is Sadviveka or correct judgment. It is this virtue, which elevates him over others.

Sadviveka or Right Judgment inculcates the habit of doing right things and right actions, which habit in its turn generates love of doing goodness 29 सत् कर्मरति Sat Karmarati, which further generates 58 परोपकार Paropakara-Benevolence or the spirit of doing good to others without waiting for returns. This virtue of benevolence or doing good to others without any selfish motives, wins 74 सत्कीर्ति Satkirti-fame and it is fame and good name only which gives supremacy or attainment of successful career 94 Adhipatya for a benevolent person.

In arriving at right judgement, we have to circumspect a thing, take the whole view of the question, apply reason to every aspect of it, discarding that where it is not applicable and retaining that, where it is applicable, but it is to be applied in the light of truth and benevolence, without any idea of selfish motive or any desire or intention of any return or reward from those for whose benefit the action has been taken, as has been advised by Lord Krishana कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । It is the duty of a man to do a thing right honestly without thinking of the fruits it would bear. But those who do not exercise their faculty of

judgment, are according to Bhartrihari विवेक-
भ्रष्टानां तु भवतिनिनिपातः शतमुखः sure to fall a hundred
ways of downfall.

From Scott's Christian Life—about Reason—

“He that follows its advice, has a mind that is elevated above the reach of injury; and sits above the cloud in calm and quite ether, and with a brave indifference, hears the rolling thunders grumble and burst under his feet.”

23. विद्याध्ययन Vidyadhyana Scholarship.

This compartment is the cross-road of several difficulties. It is a compartment of deep studies and sound scholarship. Sound scholarship cannot be had without deep study of the subject undertaken by the Scholar. To study a subject is not an easy task. It requires to abstain one's self from the enjoyment of superficial pleasures of the world. One has to penetrate himself through and through to understand the right points to the question, without which, one cannot arrive at a right conclusion. He has to go to the researches of the past and make an application of them to the present circumstances. He has first to study the findings of the sages and the learned men of the past and apply their conclusion to the modern thought. Thus exercising, thus

studying he cultures his brain and increases the faculty of reasoning.

Scholarship does not consist in knowing a certain language. To know the language of a country or nation is but a means of studying the subject matter. A scholar is one who thoroughly grasps the weak and strong points, the virtue and vice, the beauties and failures of the subject he studies; and this can be attained only by hard penance and deep devotion to it.

Such scholarly persons, fearless of anything pertaining to their lives, and of their infirmities and of death, devote themselves to study their beloved subject, till they get full success in it.

This compartment of विद्याध्ययन Vidyadhyayana-Scholarship is the next higher compartment of the chain of lifts of Royal Road to 14th of Brahmacharyasharama or the period of celibacy of the student life, or the first stage of man's life when the student engages himself in his studies.

Taking both the compartments of 14 Brahmacharyasharma-studentship and 23 Vidyabhyas-attainment of knowledge, we hereby summarise what the custom was in ancient India of the Vedic times:

The academical education in ancient India of the Vedic age consisted of (1) Spiritual Training (2) Moral Training (3) Intellectual Training and (4) Physical Training.

Boys and girls after the eighth year, were sent to their respective schools, situated four miles apart and conducted by teachers of good moral character.

1. They were taught the mass with meanings and performance of Agnihotra or fire oblation. Daily bath and Pranayam or deep-breathing preceded prayer. They took the solemn vow of chastity, which had then three grades, the first lasting till the 24th year of age, the second till the 36th and the third till the 48th year. Girls were to keep the vow upto 16 or 24.

2. The supreme importance of truth, honesty, plain living, self denial and contentment was impressed upon their mind. They bore in mind that a person would fall low by observing religious ceremonies only without discharging moral duties. (Manu IV 204) Observance Politeness and proper etiquette was never lost sight of. Those who did not study the Vedas were degraded to the lower class of people. They abstained from flesh food, strong drink, using

chaplets and flowers, perfumes, exciting beverages, pickles, condiments, unguents putting antimony in the eyes, carrying the umbrella, cruelty to animals, sensual desire, covetousness, singing, dancing, gambling, slandering and company of the opposite sex. They used to keep their semen and hymen guarded. They were not allowed to be negligent in speaking truth, practising righteousness, studying the Vedas, the revealed knowledge, honouring the teacher, father, mother and guest. They observed chastity and adopted the virtuous, and not the vicious actions of their elders. To follow the example of the learned and the virtuous persons, was the safest course for them.

3. In intellectual education, their study satisfied five great canons, namely the laws of spirit, the laws of nature, the wisdom of sages, the eight-fold evidence of logic, and the voice of conscience. The eight-fold evidence of logic consisted of: perception, inference, analogy, holy-writ, history, the converse, possibility and non-existence. In other words, their study included both physics and metaphysics relating to the six categories of existence, namely, substance, quality, action, agreement, difference and causation.

The present educational standard requires to be raised to the higher standard of the ancient greatness of Aryavarta. The scheme of studies is to be revised and revived. Medicine to conform to Charak and Shushrut; astronomy to Surya Sidhant, and Sciences and arts to Atharva Veda dealing in various subjects of engineering, politics etc. The six schools of Philosophy, the ten upanishads, the four Brahmanas to be researched.

4. Art of the Military was also not neglected. We find allusion to Pushpaka Viman, Ravana's airship that carried Rama from Lanka to Ayodhya and also of various sorts of missiles in which Rama was trained by Rajarshi Vishvamitra. This is not all poetical fiction, but they were practically used by Rama in his great fight with mighty Ravan and his war-lords.

After completing the course in about 20 years, the student was allowed to return home, marry and enter the world.

In the above summary allusion has been made to Vedas, Yajna and Pranayama. As we have told many a time, the Vedas are the sacred knowledge of revelation, the oldest literature, the treasure and fountain head of every branch of knowledge, science, art,

military, physics, metaphysics, astronomy, logic, philosophy etc. etc. One who studied all the four Vedas was regarded the highest learned man. The Vedas are styled as Revelation from God: inspired by Him in the four Great Rishis. They have got many commentaries. The commentaries of Manu, Yajyavalka etc. dealing with law and rules of conduct are called Smirities. Kalidas, therefore, has said that श्रुतेरिवार्थं स्मृति रन्वगच्छत् all the Smrities follow the Vedas like their shades.

24. ज्ञानेच्छा Jyanechchha—*Desire for knowledge.*

Desire to know a thing correctly is a virtue, which leads a man to correct findings. Sincere desire to distinguish right from wrong is the virtue, which makes a man successful throughout. The more he practices it, the nearer he comes to reality and truth.

It generates 44 Acharyaseva—devotion to Acharya—Preceptor, Teacher or Instructor. When the Acharya, Instructor or Teacher is satisfied with the conduct and devotion of his pupil, he imparts knowledge to him to the best of his ability and the pupil is advanced in 60 विद्या प्राप्ति Vidyaprapiti—Attainment of Knowledge which attained, 80

अज्ञाननिवृत्ति Ajnana Nivritti—Ignorance of darkness is dispelled, and he comes to 96 आनन्द Ananda a very happy state of mind. Where there is will there is a way. Desire for the pursuit of knowledge through devotion to the teacher, makes him attain the reality, enables him to know truth of the matter and dispells the darkness of the mind and places him in a very happy mood. A Hindi poet thus writes.

हीरा ओष धरे नहीं जब तक चढ़े न सान ।

विद्या से माजे बिना बुद्धि धरे नहीं ज्ञान ॥

The diamond does not shine unless it is put to polishing wheel. The faculty of intellect is sharpened only by application of wisdom. Charron says:

"Some men are exceedingly diligent in acquiring a vast compass of learning, some in aspiring to honours and preferments, some in heaping up riches. Others are intent upon pleasures and diversions, hunting or play, vain contrivances to pass away their time. Others are taken up in useless speculations; others set up for men of business, and spend all their days in hurry and noise, but amid this variety few apply themselves to wisdom, which should direct their lives."

25. आत्मघात *Atmaghata Suicide.*

Atmaghata or killing of one'sself physically and mentally is a vice diametrically opposed to the virtue in the previous compartment, of ज्ञानेच्छा *Jyanechchha*. The conclusion is that the desire for the attainment of knowledge finally places a man in a very happy mood of mind, but this vice of Atmaghat when once committed, lets him fall to utter darkness from which there is no awakening. Ishopnishad essays :-

असुर्या नाम ते लोका अन्धेन तमसा वृताः ।

तांस्ते प्रेत्याभिच्छन्ति येके चात्महनो जनाः ॥

One who kills himself, disregarding the laws of nature, loses health and by commission of vices and sins, keeps himself ignorant and lets himself fall into a very dark state from which there is no awakening.

Soul placed in a corporal body makes life; their separation is death. To give life is in the hands of God. How long it will remain in the body is known to Him alone. To attempt to separate the soul by destroying the corporal body is to fight against the Supreme Power. Utter darkness prevails when an attempt is made to separate them. All consciousness vanishes when the attempt is made, therefore none

should have the remotest idea of attempting the commission of this vice, which lets the sinner fall to regions of utter darkness from which there is no restoration of consciousness.

Finer interpretation of this Vedic verse is: that those who do against the dictates of their conscience, are utterly foolish fellows. Their reasoning power is perverted and the habit of doing against the conscience, makes it guilty. They lose all power of reasoning and going from bad to worse they reach the point from which there is no awakening and return.

26. सदुपदेश *Sadupdesha-Sound Advice-*

This can be had from superior and good association. One should therefore move in the company of those, who are better than one's self in knowledge, morality, conduct, worldly situation and are of such bent of mind as never to wish ill of others, but feel woe in their trouble and adversity and happiness in their weal and prosperity, who are pure and sincere at heart, always wishing good to others, who feel happy in the common good of the society in which they live and of the humanity in general.

It is the virtue both to impart sound counsel and to receive it from others. It creates faith

of the receiver in him who imparts it. He devotes unto God, the source of all good and knowledge. It begets resignation in the Divine Will and enables one to be in Communion with Him, the All Creator and Protector.

Again advice should be given to those, who can well receive it; if it is given to one, who has not got the capacity to receive it, it over-flows and inflames wrath in him, as has been well remarked.

उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये ।

पयः पानं भुजङ्गानां केवलं विषयवर्धनम् ॥

Good advice to those, who are not capable to receive it, only inflames the latter's wrath. Feeding the venomous Cobra with milk only helps to increase its poison to sting. Again, how fitly is the common saying.

सीख बाको दीजिये जाको सीख सुहाय ।

सीख दियो जव बानरा घर बये का जाय ॥

The Baiya bird so makes its nest with blades of grass that not a single drop of water can enter it in the heaviest shower of rain. It so happened that on a rainy day in winter a monkey sitting nearby was shivering with cold. The Baiya bird seeing this state of the monkey advised the latter to make a home like that of

himself. The monkey became so enraged with the bird that he rushed at its nest and tore it into pieces, making the bird homeless and shelterless.

Sir W. Temple has thus spoken of advice to young men:—"The best rules to form a young man are, to talk little, to hear much, to reflect alone, what has passed in company, to distrust one's own opinions and value others' that deserve it."

27. निन्दा Ninda-Disgrace or Disrepute-

To speak ill of others is a vice, which recoils upon him who does it-A man who speaks ill of others to harm them is thought to be a very wicked fellow. Before any injury is done to him, who is slandered and disgraced, the man, who disgraces others is taken as a loafer;

निन्दां यः प्रकुरुते साधो स्तथा स्वं दूषयत्यसौ ।

खे मूर्तिं यस्त्यजेत् उच्चैः मूर्ध्नि तस्यैव पतेत् ॥

The dust and sand thrown upon others first falls on the head of him, who throws it upon others. Slandering others is like throwing dust upon the Sun which must first fall upon the head of him who attempts to throw it upon the Sun.

धातस्तात तदैव दूषणमिदं यन्नाम कस्तुरिका,
कान्तारान्तर चारिणां दूषणभुजां यन्नामिमूले कृता ।

यद्येवं पिशुनस्य हन्त रसना मूलेऽत्रकरिष्यस्तदा प्रायासेन किंता
भविष्यदतुला कीर्तिश्च निर्दोषता ।

How excellently a great Sanskrit poet condemns the Maker of the universe that He created musk, the strongest life invigorating perfume in the navel of a wild hornless male musk deer and remarks that had he created it at the tip of the tongue of a slanderer it would have been His great and spotless fame and wisdom, as people would have known the coming of a slanderer from a distance and would debar him from slandering by chopping of the front part of the tongue.

For the purposes of the chess of knowledge of Human Life and the Board निंदा here means disregard, contempt or ill-reputation as a result of Anyaya-Injustice letting the victim to Downfall Decay in compartment 7 of the Board,

About scandal Cowper has thus observed :

“Who ever keeps an open ear
For tattlers will be sure to hear
The Trumpet of contention;
Aspersions is the bobbler's trade,
To listen is to lend him aid.”

28. वीर्यनाश Viryanash—*Loss of Valour.*

By Virya is generally meant semen—the final essence of what we eat. The seed which

when put in a woman's womb gives birth to progeny. There is no place of storage of semen in our physical body. It is in every part of our body like butter or Ghrit in milk. It is the essence of our physical strength. It is the chief material of the body. When milk is churned butter or Ghrit is produced. When passionate waves pass, they heat the physical energy and semen, the essence of it is formed, and is thrown out through the generating organ, which if placed in time in a woman's womb begets in due course a baby : an image of the self; but if wasted, results in the weakness of the physical power and brings mental loss as well. So long as the essence of the physical power remains in our body we are strong enough to withstand physical and mental attack, and as soon as it passes away and is thrown out we become weak and depleted. All efforts should therefore, be made to preserve it. Its preservation produces energy and valour, when lost, a man is prey of many evils.

तेजोहीने महीपाले स्वेपरे च विकुर्वते ।

निःशङ्कोहि पदं धत्ते जनो भास्मन्यनुष्मणि ॥

Even if a king becomes valourless, he is discounted by his own people as well as by

his enemies. None fears to place one's feet on ashes devoid of fire.

29. दुष्कर्म Dushkarma—*Evil Deed.*

Anything opposed to good deed is evil deed. What are good deeds and what are bad ones, can not be described in a word. We can only mention the merits, propensities or nature of a good man and that of an evil one; and deduce from them what is a good deed and a bad one.

The following are the propensities of a good man as described by Bhartrihari—in Niti Shataka 62.

वाञ्छा सज्जनसङ्गमे परगुणे प्रीति गुरौ नम्रता ।
विद्यायां व्यसनं स्वयोषिति रति लोकोपवादाद्भयम् ॥
भक्तिः शूलिनि शक्ति रात्मदमने संसर्गभुक्तिः खले ।
येष्वेते निवसन्ति निर्मल गुणास्तेभ्यो नरेभ्यो नमः ॥

“Bow to those good persons who are masters of the following merits:

- (1) To be anxious of mixing with gentlemen.
- (2) To be fond of good attributes.
- (3) To be humble before the elders.
- (4) To be ardently in love of knowledge.
- (5) To be satisfied with the enjoyment of their lawful wives.
- (6) To be afraid of getting a bad name.

(7) To be sincere in devotion to the Almighty and Benevolent.

(8) To be able to control their senses.

(9) To avoid the company of the bad.

Again the nature of a good man is described by the same great poet king and philosopher in the 63rd stanza of Niti Shataka.

विपदि धैर्यं मथाभ्युदये क्षमा, सदसि वाक्पटुता युधिविक्रमः ।

यशसि चाभिरुचि र्व्यसने श्रुतौ प्रकृतिसिद्धमिदं हि महात्मनाम् ॥

“Fortitude in adversity, humbleness in prosperity, eloquence in council, bravery in war, strong desire for fame and warm attachment in learning specially Scriptures are the natural attributes of noble minded or great-minded persons.”

The opposite propensities and nature in a bad man are thus described by the same author in his Niti Shataka stanza 52 :—

अकरुणत्व मकारण विग्रह परधने परयोपिति च स्पृहा ।

स्वजन वन्धु जनेष्व सहिष्णुता प्रकृति सिद्धमिदं हि दुरात्मनाम् ॥

The same in Hindi by Rashik poet.

लरत हेतु विन काज दया जो घट में नहीं राखत
पर कलत्र संग प्रीति, अन्यजन धन को ताकत ।

स्वजन वन्धु से वैर करे साधुन को आरत
रसिक लेहु पहिचान, लोक जिन दुर्जन भाखत ॥

Evil persons are naturally inclined to be cruel, quarrelsome without cause, ardently,

longing for the wealth and wife of others and very envious of the prosperity of their relatives and friends.

30. सम्पत्ति *Sampatti Prosperity.*

It has been said in *Katha Sarit Sagar* :—

सम्पत्सु हि सुसत्त्व नामेक हेतु स्वयोरूपः

It is obtained by valorous persons by their own valorous activities and deeds as has been aptly remarked in *Panch Tantra*.

उद्यमेन हि सिद्ध्यन्ति कार्याणि न मनोरथैः ।

नहि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

Lion is the King of the forests but his prey does not go to him in his den while he is asleep—It is obtainable to him only when he moves and makes efforts, moving about in forests in quest of prey. Similarly successful ends are obtained by deeds and not by mere desires. Riches or wealth is another phase of prosperity because.

धन माहुः परं धर्मं धने सर्वं प्रतिष्ठितम् ।

जीवन्ति धनिनो लोके मृता ये त्वधना नराः ॥

Every worldly thing is attainable from wealth, therefore to earn wealth is the first duty of a man. He alone lives, who has got wealth. A man destitute of money is like a dead man.

नहि तद्विद्यते किञ्चिद्यथैन न सिद्धति ।

यत्नेन मतिमान् तस्मादर्थं मेकं प्रसादयेत् ॥

There is nothing in the world, that is not attainable with wealth, it should therefore be well earned and preserved.

यस्यार्थं स्तस्य मित्राणि यस्यार्थं स्तस्य वान्धवाः ।

यस्यार्थः स पुमांल्लोके यस्यार्थः स च परिष्ठतः ॥

One who has got wealth, has friends, has brethren. He alone is regarded as the wise man of status.

इहलोके हि धनिनां परोऽपि स्वजनायते ।

स्वजनोऽपि दरिद्राणां सर्वदा दुर्जनायते ॥

Even the enemies of a wealthy man, become his friends, and near relations and kindred of a poor man become his foes.

अर्थेभ्योऽपि हि वृद्धेभ्यः सम्बृतेभ्यस्त तस्ततः ।

A rich man is always successful in his attempts without any difficulty.

पूज्यते यद् पूज्योऽपि यद्गम्योऽपि गम्यते ।

वन्द्यते यद्वन्द्योऽपि सप्रभावो धनस्य च ॥

Such is the great influence of wealth that a wealthy man though of humble position is respected and his company is sought.

एतस्मात्कारणाद् वित्तं सर्वसाधनमुच्यते ।

Wealth therefore, is regarded as the only means of every attainment,

कृपणोऽप्य कुलीनोऽपि सज्जनैः वर्जितः सदा ।
सेव्यते स नरो लोके यस्य स्याद्वित्तसञ्चयः ॥

A man though miser and of low family and unworthy of company, endowed with wealth, is always well served in the world.

श्रीमान् स यावद्भवति तावद्भवति पूरुषः ।

So long as a man is blessed with riches, he is regarded a man of respect.

न पश्यन्ति विपुल मेते रपि बुद्धिः पुरुषस्य सन्दविभवस्य ।
घृत लवण तैल वस्त्रेन्यचिन्तया सततम् ॥

A sharp witted man, but destitute of wealth & always in the anxiety of procuring the necessities of life loses all his wits and wisdom.

धनं सञ्चय काकुत्स्थ धनमूलमिदं जगत् ।
अन्तरन्मैव पश्यामि निर्धनस्य मृतस्य च ॥

As the wealth is the root cause of all success, therefore, O Kakutstha every effort should be made in earning it and in preserving it. There is no difference between a dead man and one destitute of wealth.

31. भ्रणहत्या *Brunahatya Murder of an Embryo.*

Life is infused in a corporal body by God and if it is taken away by man, it is the greatest crime and sin. A man, who is a rational being, has no right whatsoever to take the life of even the smallest creature. The

Codes of all civilised nations punish murderer with death. But this law is for human life, while Hindu Shastras and Codes prohibit the taking away, knowingly, the life of any the smallest creature. Jainism and Buddhism go finer and further.

Manu the First Law-Giver of the world prescribes a severer code than what the present Legislators do. In Chapter VIII, 350 Manu ordains :-

गुरुं वा बालं बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम् ।

आततायिनमायान्त्रं हन्यादेवाविचारयत् ॥

Let the King (Government) kill without hesitation those persons who whether preceptor, teacher, learned, young or old, forsaking their duty, commit inequities and play the role of a tyrant.

Manu's Code further prescribes :-

येन येन यथाङ्गेन स्वेनो नृपु विचेष्टते ।

तदेव हि हरेदस्य प्रत्यादेशाय पार्थिवः ॥

The limb of the sinner, with which he commits the crime should be ordered to be cut off i.e. amputated for the prevention of crime. According to Manu severer the punishment, greater will be prevention of crime.

Hindu Sastras punish the criminal for killing a domestic animal. No killing of an

animal of any sort at the sacrificial alters is allowed by the Hindu Shastras.

अणू हत्या or killing of an embryo has been regarded by Hindu Codes as a major sin, because God has made an embryo so safe in the mother's womb and the nourishment to the life in it is curious beyond imagination and understanding. The embryo becomes the father of the future progeny. So killing of the precious and innocent life that can give no cause, is indeed a great sin, which makes the murderer of it fall to the deepest pit beyond the oblong of Sansarchakra or beyond the sphere of this world from which there is no coming out.

Killing an Embryo is the crime the punishment for which is beyond the oblong of Sansarchakra of the chart of the Chess Board. The very lineage of the person who commits this crime breaks for ever.

32 गृहस्थाश्रम Grihathashrama *Life of a householder.*

We recall here and quote the famous lines of Long-fellow at the commencement of householder's life after finishing the career of studentship. From a pupil to his teacher :-

"Thanks, thanks to thee my worthy friend.
For the lesson thou hast taught;

Thus at the flaming forge of life
 Our fortunes must be wrought.
 Thus on the sounding anvil shaped,
 Each burning deed and thought."

This compartment of the 2nd stage of a man's life, the first stage being ब्रह्मचर्याश्रम Brahma-charyashrama or period of studentship of unmarried life of celibacy, is the 4th compartment from bottom to top of the Royal Road of Susanskar (5) सुसंस्कार or Holy sacrament leading to the highest attainment 108 Immortality. Grihastashrama-Household married life is the best of all the four stages of life because it gives support to the remaining three; as ordained by Manu Chapter VI Stz. 87, 88.

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिरित्या ।

एते गृहस्थ प्रभावश्चत्वारः पृथगाश्रमाः ॥

सर्वेषामपि चैतेषां वेदस्मृति विधानतः ।

गृहस्थ उच्यते श्रेष्ठः स त्रीनेषां न विभर्ति हि ॥

It is the highest stage of life, which gives support to persons in other stages. The other stages of life of Brahmachari student's life, or of Banprasthsharama retirement and of Sannyasin or life of renunciation find their support from the Grihasthi or Householder. This is the stage, where a man should do his

duties with great responsibility as Manu in Chapter VI Stz. 90 says-

यथा नदी नदा सर्वे सागरेयान्ति संस्थितिम् ।

तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥

Just as the rivulets and big rivers all find their halting place in the ocean, so all the remaining stages of life find their stay in the house-holder's life.

यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः ।

तथा गृहस्थमाश्रित्य वर्तन्ते सर्वाश्रमाः ॥

As all creatures subsist by receiving support from air, so all orders of men exist by receiving support from house-holders. Manu III 77.

Again chapter III 78 Stz.

यस्मात् त्रयोप्याश्रमिणो ज्ञानेनान्नेन चान्वहम् ।

गृहस्थेनैव धार्यन्ते तस्माज्जेष्टाश्रमो गृही ॥

As the temporal order of the house-holders daily maintains the three orders Educational, Hermitical and Spritual, by making them gifts and lots of food and other necessities, it is regarded the fundamental order and the main source of all.

स. सन्धार्यः प्रयत्नेन स्वर्गमक्षयमिच्छता ।

सुखं चेहेच्छता नित्यं योऽधार्योर्दुर्वलेन्द्रियः ॥

Manu Chapter III 79.

Therefore he who longs for Salvation and worldly enjoyment should carefully observe

its rules. Infirm and timid men are unable to fulfil the duties of this order.

Family life is the life full of duties to be performed. Family life is blissful only when the Master and the Mistress of a House-hold are content with each other, educated, energetic and well up in all works of the house in every way.

Great love should exist between husband and wife; नार्यस्तु यत्र पूज्यन्ते रम्यन्ते तत्र देवता "Prosperity reigns there where women are respected. Husband and wife should live in perfect harmony and be ever faithful to one another. They should live together both at home and in foreign countries.

According to Vedic Shastras marriage is indissolvable. Monogamy is the only principle. A man or a woman is married only once. On separation by death the Upper three classes, the Brahmins the Kshatriyas and the Vaishyas cannot remarry. Among these classes the marriage of widows in the absence of heirs, may take place to avoid debauchery and the resultant crimes.

We summarise here the duties of Grihasth-ashrama-House-hold life as laid down in the Vedic Code :—

On completion of education, a student returns home. He should then spouse a maid of his own choice, so far as possible from his own clan, but not within six degrees of descent from his mother's family and never in the family of his father. She should not be chosen from the family of the unrighteous or from the family of persons having such transmissible diseases as phthisis, epilepsy, leprosy, elephantiasis etc. She should have charming features and an attractive name and be equal in qualifications to him. Marriage in distant countries is preferable, because it obviates contempt from familiarity, mixes different bloods, improves the race, recuperates the health from change of climate, keeps off each others family-quarrels and brings new things and new persons in contact.

According to Dhanvantari, the father of Indian medicine, man should be at least 25 and woman 16 years of age at the time of marriage. Manus orders a girl to be married to a qualified man three years after her first menstruation. The Vedas, which are the supreme authority, command the performance of marriage at mature age, when a maid is educated and is able to bear children. (Rig.

III. VIII Vol 16). Marrying parties should have their own choice in contracting marriage. Their qualifications should determine their caste or class in society. Caste by birth has no support of Scriptures. Manu says x. 65, that

शुद्रो ब्राह्मणतामेति ब्राह्मणमेति शूद्रताम् ।

क्षत्रियाज् जातमेवं तु विद्याद्वैश्यात्तथैव च ॥

A shudra can be made a Brahman by virtue of his merits and a Brahman is degenerated a shudra on account of his demerits.

Low class people rise to higher class in virtue of their merit and likewise the higher classes sink down from degeneracy. The classes are made on the principle of duty.

The fifteen characteristics which must be possessed and the duties which must be done by persons belonging to the Brahmanical order are :-

अध्यापनमध्ययनं यजनं याजनं तथा ।

दानं प्रतिगृह्णश्चैनं ब्राह्मणानामकल्ययन् ॥

Manu 1. 86.

The six duties of a Brahman are studying, teaching, performing daily Havan or fire oblations, ministering at fire oblations, giving and receiving alms; but receiving gifts and alms is a low work according to Manu.

Again according to Gita.

शमो दमस्तपः शौचं शान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

Shama-contentment, not even to entertain in the mind the thought of doing evil and allow desire to run wild in unrighteous works. Dama, restraining the senses of hearing, seeing and other powers from indulging in unrighteous actions and employing them in righteous deeds. Tapa-practice of virtue at all times. Shaucha-purity of mind and of heart. Shanti-forebearance to have a firm faith in religion after rising above praise and dispraise, pleasure and pain, heat and cold, hunger and thirst, profit and loss, honour or shame, joy and sorrow and other opposites; Arjava - honesty, to cherish tenderness, humility, simplicity good nature and to give up crookedness and other sinister motives; Jnana-the acquisition of knowledge by the study of Vedas and other scriptures and the right knowledge of things as they are. Vijnana a special knowledge of all things from the earth upwards to God and the right application of the knowledge; Astikata-Full faith in Good. In short the duties of the Brahmans are :-studying, teach-

ing, officiating at ceremonies, giving and receiving alms; also the practice of contentment, self-denial, purity, forbearance, honesty, science and faith in God.

The duties of the Kshastriya-Warrior class are :-

प्रजानां रक्षणं दानमिज्याध्यायन मेव च ।

विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः ॥

शौर्यं तेजो धृतिर्दानं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावस्य क्षात्रकर्म स्वभावजम् ॥

- (1) Rakshanam--To protect the people with justice i.e. without any kind of partiality, to honour the good and to reprimand the wicked and to support all in every way possible.
- (2) Danam--To be charitable to spend money and other valuable means in promoting the cause of knowledge and in the service of the deserving.
- (3) Ijya--To offer oblations to the fire by performing Havan and other Sacraments.
- (4) Adhyanam--To read the Vedas and other authentic scriptures and to keep the health of mind and body all times by the controlment of senses & abstinence from all allurements of sensuousness.

- (5) Shaurya—To have no fear in fighting with an enemy.
- (6) Teja—To be always dignified or above meanness, brave and bold.
- (7) Dhriti—To be patient and persevering.
- (8) Daksha—To be expert in all the affairs of administration.
- (9) Yudhye युद्धे चाप्यपलायनम्—Never to skulk away or desert the ranks in the time of the battle, but to be firm and fearless in it, that is to say, to fight in such a manner as to make sure of victory by making use of every sort of tactics.
- (10) Danam—To be charitable.
- (11) Ishwarabhawam—To have absolute faith in God.

Duties or Qualifications of Vaishyas or the Merchant Class :—

पशूनां रक्षणं दानमिज्याध्यायन मेवच ।

वणिक्पथं कुसीदं च वैशस्य कृपी मेवच ॥

Manu 1.90.

- (1) पशूनाम रक्षणं—To tend and breed kine and other cattle, the sheep and goat and other such animals, which give milk, transport goods and provide means of conveyance.

- (2) दानम् To be charitable in spending money and other means in promoting the cause of knowledge and morality and co-operating with others in the same cause.
- (3) इज्या-To perform Hawan or fire oblations and other sacraments.
- (4) अध्ययनम्-To study the Vedas and other authentic scriptures.
- (5) वणिक्पथं-To trade in every kind of commerce and industry.
- (6) कुसीदञ्च-To invest money on interest @ -/4/- to 1/4/- per centum, but no more.
- (7) Krishi कृषी-To do the profession of agriculture and cultivation of land in every branch of it.

Duties of the Sudras or the Servant Class.

एकमेव तु शूद्रस्य प्रभुर्कर्म समादिशत् ।

एतेषामेव वर्णानाम् शुश्रूषामनसूयया ॥

The only duty assigned to the Shudra as well as his distinct character is that he should properly serve the above three higher classes viz. the Brahmans, the Kshatriyas and Vaishyas. He should shun slandering, envying and other bad habits.

Thus there were no castes as at present in India but there were four social orders, wherein a man in one's own order had to perform the duties prescribed therein, he was to be classified accordingly. From the above it is clear that education and and persuit of knowledge was very wide and both the sexes were to be equally educated. All had to perform the five great duties;

ऋषियज्ञं देवयज्ञं भृत्यज्ञं च सर्वदा ।

नृत्यज्ञं पितृयज्ञं च यथा शक्तिं न ह्यपयेत् ॥

Duty to the learned persons, to nature, to animals, to guests, and to parents, let a man constantly do to the best of his power. Every man has invariably to do worship of God, Havana oblations to the fire, service to the elders, compassion on animals and hospitality to guests.

A true Grihasthi or House holder should sit at prayer every evening and morning. He should honour only the truly learned and no hypocrites, bigots, sophists. He should rise early, he should be regular and punctual in the daily routine. He should pick no quarrel with the minister, the preceptor, instructor, maternal uncle, guest, dependant, child, the aged, sick, doctor, relative, father-in-law,

friend, mother, father, sister, brother, wife, daughter and servant. He should avoid the company of the adulterers, butchers, misanthropes, hypocrites and traitors.

No household can be conducted unless there be a good and a suitable wife to partake with the duties of this stage of life.

In the first place it is necessary, therefore, that the marriage be contracted with the mutual consent of a man and a woman. Marriage so contracted will not be attended with displeasure and variance and it will bring forth splendid children.

As observed by Manu III 60.

सन्तुष्टो भार्यया भर्ता, भर्ता भार्या तत्रैव च ।

तस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥

Happiness, fortune and fame dwell in that family in which the wife is ever contented with the husband and *vice versa*; Misery, poverty and reproach overtake that family in which discord and quarrel reign. Therefore, when a man and a woman wish to marry they should ask as to the propriety of each other's qualifications in respect of knowledge, modesty, manners, beauty, age, vigour, family, stature and other merits. There is no happiness found

in marriage so long as there is no harmony in the character of the marrying parties;

आवेनत्रोधुनग्रन्तामशिश्वो शत्रुदुग्धाः शशया अप्रदुग्धाः ।
नव्या नव्या युवतयौ भवन्ती महद्देवानामसुरत्वमेकम् ॥

Rig Ved III Su 55. 16

Like the cows not milked by anybody, let those perfectly youthful women, who have passed infancy, who are able to accomplish all domestic work in the best way possible, who have passed girlhood or immaturity, who have attained perfect youth and acquired sound moral training, who derive intellectual pleasure from the teachings of the great scriptures of wisdom written by eminent scholars noted for success in their vow of studentship and observance of its rules, undertake the responsibility of maternity.

A woman should be very cheerful in temper, dexterous in the management of the house, take great care of all things of the house-hold, be not too liberal in expenses and should keep the house clean and in order.

Drinking spirituous liquors, associating with evil persons, absence from her husband, rambling abroad uselessly with the pretext of paying respects to hypocrite monks, sleep-

ing and dwelling in the house of another person are the six faults that bring infamy to a married woman.

Shakespeare thus advises a woman:

“Thy husband is thy Lord, thy life, thy keeper
Thy head, thy sovereign; one that cares
for thee
And for thy maintenance; commits his body
To painful labour both by sea and land,
Whilst thou liest warm at home secure and
safe,
And craves no other tribute at thy hands
But love, fair looks, and true obedience,
Too little payment for so great a debt.”

O'er all that we feel or see,
 And if man of heav'n e'er dreameth,
 Tis when he thinks purely of thee,
 Oh woman!"

33. मिथ्या विलास Mithyabilas-*Life of Falsehood.*

It is the compartment of the heinous crime which degrades the sinner to the downmost hell. Opposite to it is the life of truthfulness, as mentioned in compartment 38.

नासत्यवादिनः साख्यं न पुण्यं न यशो भुवि ।

दृश्यते नापि कल्याणं कालकूटमिवाश्रितः ॥

In the world there is no friend-ship to a liar, neither any merit nor credit to him, There is no good for him. He is living just as if under the full influence of poison.

Again, "सत्यमेव जयते न नृत्तम्" Victory lies in truth and not in falsehood. It has been the motto of the World and the accepted motto of the Indian Republic. But the currency and practice is quite otherwise and the present generation is trying to find strength in falsehood. It is why that crime is on the increase and peace is vanishing from the world. There is no mutual trust among the individuals, or the nations. Outwardly the nations of the world take vows for disarmament, but inwardly they are vying with each other in

the preparation of armaments and of deadly weapons of destruction. All their declarations are for peace, but all their actions are for world war. But their preparations based as they are on falsehood, must fail like fortifications of sand.

Note :—How Longfellow distinguishes between the life of honour and of dishonour.

“A Life of honour and of worth
Has no eternities on earth—
‘Tis but a name;
And yet its glory far exceeds
That ban and sensual life which leads
To want and shame.”

Tillotson says :—

“Truth is always consistent with itself, and needs nothing to help it out : it is always near at hand and sits upon our lips and is ready to drop out before we are aware. Where-as lie is troublesome and sets a man’s invention upon the rack, and one trick needs a great many more to make it good.”

34. जय *Jaya-Victory.*

It is the compartment where the lifts, one of 20 Satsanga—good company to 40 Sanyama—Temperance and another from 20 Sadviveka—right judgment to 38 Satkarmarati—Love of

goodness, make the centre. The highly learned ancient sage, the author of this chess-board has very rightly named it as the compartment of Jaya-Victory.

Bhartri Hari has very adequately remarked:-

जयन्ति ते सुकृतिनः रस सिद्धा कनीश्वराः ।

नास्ति तेषां यशः काये जरा मरणजं भयम् ॥

Victory attends those fore-sighted seers and doers of good deeds, who are fearless and who are dauntless without any danger or risk of the pangs of old age and of death.

Again:-मृतः प्राप्नोति वा स्वर्गं शत्रुं हत्वा सुखानि वा ।

उभावपि हि शूराणां गुणावेतौ सुदुर्लभौ ॥

If a warrior dies in the battlefield, he obtains heaven and if he kills his enemies in it, he obtains various kinds of joys and happiness. These two are very rare things attainable only by the brave.

Again :-जये च लभते लक्ष्मी मृते चापि सुरांगनाम् ।

क्षणविध्वंसिनी काया का चिन्ता मरणे रणे ॥

This mortal body may fall in a moment, therefore, there should not be any anxiety of death in a battlefield. If victorious he gets ample riches but if dead, he attains heaven with all its graces.

35. प्रमाद Pramada-Intoxication.

Carelessness or sloathfulness. Pramada literally means carelessness but the Rishi who designed the chart restricts it to Intoxication. So whenever & where ever the word Pramada comes in this book, it should mean intoxication. Contrary to the previous compartment, two vices or pitfalls make this compartment as their crossing centre :—

1. द्वेष 37, Dwesha-Envy, hatred, degrading to 21 of Matsarya - Malice and 39 शोक Shoka-Grief to the compartment of Murchha or stupefaction. It is the Pramada-intoxication, which generates 17 Ghor Papaparavritti-Indulgence in various crimes and makes the victim a prey of 3 Mahaduhkh deepest and direst agonies. According to the current proverb in Hindi:—

नशा न नरको चाहिये नृप बुद्धि हरलेत ।

यही नशा के कारणे सब जग ताली देत ॥

All good instinct in a man is spoiled on account of the bad habit of intoxication. A man of this vice, however great and highly placed, loses everything and becomes the laughing stock of the world he lives in.

There are cases, when the victims under the influence of intoxication lose all power of

discrimination and commit so heinous crimes as rape with mother, sister or daughter. Millionaires have been made penniless, and the young die before age.

The use of intoxicant drugs, however slight, induces a man to become a habitual drunkard and suffer all the consequences thereof. It should, therefore, be totally avoided.

मदमूढबुद्धिषु विवेकता कुतः ।

मदपस्य कुतः सत्यम् ।

मद्यपा किं न जलमान्त ।

A drunkard loses all sorts of discrimination. Truth is all away from a drunkard.

A drunkard may utter anything disgraceful, false and useless.

Efforts are being made to make India dry and stop drinking. But this alone would not do. Intoxication of every sort, whether wine or liquid drugs or powders like cochine, dry or green Bhang herbs etc. should at once be put a stop to. They are to be sold nowhere except at the shops of big qualified doctors for medicinal purposes only. It behoves the Government of India, not to care for the loss of income but stop all import of foreign liquors, drugs and smoking articles etc.

वैकल्यं धरणीपातमयथोचित जल्पनम् ।

संनिपातस्य चिन्हानि मद्यं सर्वाणि दर्शयेत्

A drunkard falls senseless on the ground and speaks every nonsense. A drunkard has all the signs of a dying man.

Again:—मद्यस्य कुतः सत्यं दया मांसा सिनः कुतः ।

कामिनश्च कुतो लज्जा निर्धनस्य कुतः सुखम् ॥

There is no truth with the drunkard, no mercy with a meat-eater, no modesty with a passionate, no pleasure and joy to a poor.

Again:—अयुक्तं बहु भापन्ते यत्र कुत्रापि शेरेते ।

नग्ना विक्षिप्य गात्राणि बालका इव मद्यपाः ॥

Like a child, a drunkard may speak any nonsense, may sleep anywhere exposing the nakedness of his limbs and organs.

Again :—मत्तो दिनस्ति सर्वं मिथ्या प्रलपति विकलया बुद्ध्या ।

मातरमपि कामयते सावज्ञं मद्यपानमत्तः सन् ॥

A drunkard may kill anybody, may talk any nonsense, and lie, may commit incest with his mother and commit any disgraceful act under the influence of deep drinking.

Again :—

चित्ते भ्रान्तिर्जायते मद्यपानात् भ्रान्ते चित्ते पापचर्यामुपैति ।

पापं कृत्वा दुर्गतिं यान्ति मूढातस्मान्मद्यं नैव पेयं न पेयम् ॥

Drinking produces unconsciousness and a drunkard losing all senses, becomes a doer of every sort of sin. He may be degraded to any

the lowest stage; therefore it should be totally avoided.

Smoking is a sort of intoxication and reduces an excessive smoker to the same fate. But the world is becoming the world of smokers and this vice has reached India from the West with such awful influence that the laws made to prevent and prohibit it, have become idle. To the Government it has become the source of income and thus inspite of good intentions they are reluctant to lose it.

Labourers are becoming more and more adapted to this habit and this is one of the causes of increase of poverty and less production. All distilleries should be demolished and all people, who carry this profession should be forced to give it up and join agriculture and other productive business, professions, and occupations.

Smoking or Tamakhu

दरिद्रशीलो नरस्तमाखुं नैवमुच्चति ।

निवारितोऽपि मार्जारः तमाखुं नैव मुच्चति ॥

A man though poor does not give up habit of smoking, like a cat, though beaten, never leaves the mouse from its mouth.

Here is a pun upon the Tambakhu which is a Hindi common name of tobacco. Akhu in

Sanskrit means a mouse, Tam means—that Tamakhu—that mouse. With a pun upon the word (तम्+आखु), the poet here compares a smoker with a cat and says though a man be in the poorest circumstances yet he does not give up Tamakhu tobacco leaf in any shape or form, like a cat, which holding a mouse in its mouth does not leave it though beaten to leave it.

Again a poet :—

न स्वादु नौषधिमिदं न च वा सुगन्धि ।
 नाक्षि प्रियं किमपि शुष्कतमाखु चूर्णम् ॥
 किं चाक्षिरोग जनकं तदस्य भोगे वीजम् ।
 नृणां नहि नहि व्यसनं विनान्यत् ॥

Tobacco powder is neither pleasant in taste, nor is of delightful scent, nor of agreeable colour, it produces some sort of disease in the eyes. It does not support the diet. Its use is only a bad habit; it should therefore be avoided.

This substance, originally imported in India from America is now so profusely prevalent in India that very few persons have escaped from its use. It is used to intoxicate and heat the brain. Some use it by chewing with Chunam or in beetle leaves, others snuff it and many-say-eighty per cent-smoke it. The labourers

cent per cent men, women and children make use of it and refresh themselves by smoking. By means of it, they think, they take a little rest in their working hours.

Hukka or smoking steaming through water pipe, is a very pleasant pastime of many rich and poor who have got enough leisure time to spare. But smoking cigarette, Biri, Chilam is very common and is on the increase; so much so that children of very tender age inculcate this bad habit, and become prey to Asthma and other such diseases. Many a time attempt has been made to make a law to punish the juvenile smokers. This bad habit, specially in the juvenile, if not timely checked, will make a very bad effect on the health of the future generations.

36. अतिरति *Atirati-or Excess in Sexual Intercourse* :—

This is a vice created by one's self. Excess in sexual intercourse makes a man lose his health and makes the victim of it a prey to many a fatal disease. Kings addicted to this vice lose their kingdom and have degraded their nations.

Delhi has been the Capital of many dynasties. Chohans also ruled there, Prithviraj

Chohan the last Rajput King of Delhi was a very powerful ruler. He was very brave and the best archer of his time. He could shoot anybody only by hearing the sound. He was a very mighty King and other kings of his time in India were very much afraid of him. He repulsed King Gouri of Central Asia very many times. Jaichand Rathor was his contemporary in Kanauj. He had a daughter 'Sanyukta'. He held a Swayambar for Sanyukta and invited several kings to Kanauj, announcing that he would offer his daughter to whom she would like to select by garlanding. But he did not invite King Prithviraj Chohan of Delhi, because he was afraid of his might, and placed an image of clay in the row of the invitees. At the time of selection Sanyukta garlanded the clay idol of Prithviraj. It was so secretly arranged that as soon as she garlanded the clay idol, Prithviraj appeared on the scene and holding her up flew away on his horseback to Delhi. He was so enamoured of Sanyukta, that he left all state-work and kept closetted with her in the Royal Zenana Palace. Finding this, Mohammed Gori made the last attempt and proceeded from his country to attack Delhi. Daily news of Gori's approach

reached Prithviraj but he was so much indulging in the company of Sanyukta that he paid no attention to what was happening. At last Delhi was *attacked*, Prithviraj had to surrender. He was taken captive to Gazni. His eyes were taken out and he was made blind. He was so logged with heavy iron chains that he could not move and lift his neck.

Thus Prithviraj Chohan on account of too much intercourse with Sanyukta, lost his own kingdom and freedom and caused India to be under the Mohammedan Rule.

Prithviraj was so very expert an archer that when Shah Gori was sitting in his palace balcony with his Darbaries at Garzni, Chand bard uttered,

आठ बांस वत्तीस गज आंगल अष्ट प्रमाण ।

तां पर वैद्यो शाह्न है चूकै मत चौहान ॥

“O Chohan Prithviraj the king is sitting in the front about 8 Bamboos or 32 yards and 8 inches above. Don't let slip the opportunity to kill him. Prithviraj from his prison shed and under so shattered health shot him dead.”

Therefore excess in everything is bad and should be avoided, but too much luxury, too much intercourse with women makes a man lose his life any moment.

37. द्वेष Dwesh-*Envy*.

There is difference between envy and emulation. We should inculcate the habit of emulation and not of envy. Envy is a vice and should always be avoided as it is begot from 21 Matsarya-Malice, which lets a man fall to Ghor Narak the down most pitch. Envy consists in not bearing the good and prosperity of others but it consists in being mortified to see others in a better position. Envy is the mortification of one's self to see others in a better position.

Envy consists in wishing ill to others with a desire to blackmail their prosperity and reputation without making any attempt to improve one's own condition.

In the habit of emulation one receives lesson from the good of others and imitating their ways improves himself. According to couper.

“As envy pines at good posses’d
 So jealousy looks forth distressed
 On good that seems approaching;
 And, if success, his steps attend
 Discerns a rival in a friend
 And hates him for encroaching.”

38. सत्कर्मरति Satkarma Rati—*Love of Goodness or doing good deeds or Pleasure in doing good deeds.*

It is a virtue just opposed to the previous compartment, and is an outcome of 22 “Sadvi-veka” Right judgement and it generates the feeling of 58 “Paropakar” or Benevolence or doing good to others, which inculcated, secures 74 Satkirti or True Fame and finally results into getting 94 Adhipatya-Supremacy or control over one’s self. If a man wants to be successful in life, with superiority over others, he should well weigh in thought before he begins to do anything. Thus he will get the habit of doing things rightly and shall inculcate love for goodness or the habit for doing good deeds, which शुभं कृतत्र सीदति are never lost but return in multitude of goodness to the doer.

The reader of the Chart will note with pleasure that the compartment of this ladder or lift of virtue and the bottom and tops of the ladders or lifts connecting it are of even number-indicating that good deeds lie in being even to others.

39. शोक Shoka—*Grief*—Then comes the compartment of Grief—This is generated from 55 “Bhaya” Fear and from 67 “Swa-Kartāya Lopana”

Negligence of duty as well. It is an outcome of 101 "Yajna-Bhiman" Pride for Charity and sacrifice. Again Shoka-Grief is an outcome of 67 "Swakartyalopana or Negligence of duty.

Thus with double pressure of two vices Grief makes the victim stupefied and finally places him in the state of extreme agony.

Calamities do come, but to be over-powered with grief, is no good. They are to be endured with courage as pass away they will. Great is he, who remains unaffected by them as has been observed.

शोक स्थान सहस्राणि भय स्थान शतानिच ।

दिवसे दिवसे मूढमावि शान्ति न परिहृतम् ॥

There are a thousand occasions of grief and a hundred of fear every day—Only the foolish are affected by them and not the wise.

Again it is amusing to note that these vices are in the odd numbered compartments, contrary to the even-numbered compartments for the virtues in relation to the previous compartment.

40. समयम् *Saṅyama—Temperance.*

This is a virtue which every man is desired to have. It results from 20 Satsang—Good company, passing to 56 Sadachar—Good Conduct, attains 76 Atma Nairmalya—or Purity of Soul, which leads to 92 Avikal Tapaschariya

or complete austerity, which lifts the Tapsawi to 105 Kailasha कैलाश or Paradise from which there is no fall, but 108 Mukti or Immortality is certain.

In the western world Temperance is used in a particular sense of being moderate in drinking. But here by temperance is meant, to be moderate in everything enjoyed by the senses. Excess in the enjoyment of senses will make a man weak physically and mentally, but it can be had only by moving in good company of persons of approved character. A man of temperate habits becomes a man of good conduct, when the conduct is good he attains the purity of the conscience and of the soul. When there is purity of soul there is no hankering after carnal desires, and austerity is natural. Want of carnal desires is a great attainment in itself and Paradise means an abode of enjoyment of real pleasures which give comfort and peace to the mind.

Socrates the greatest philosopher of Greece says :-

"The virtue of Temperance alone places both the body and the mind in their utmost degree of perfection, qualifying the man for the study, the knowledge,

and the practice of his duty; whereby he is enabled to govern his house prudently, serve his country and his friends usefully, and conquer his enemies gloriously."

—*Socrates in Xenophon.*

41. आतिथ्य सत्कार *Atithya Satkar—Hospitality.*

This virtue is the adornment of 32 Grihastha-shrama, or House-hold married life. Atithi means a guest who has come to the householder without any previous notice. To serve such a man with all hospitality is the bounden duty of a house-holder. To serve relations, friends and other invitees is reciprocal. They are to be received with the kind and degree of hospitality as we expect from them in return. But there is a class of persons who come without any sort of information, and from whom we do not expect hospitality in return. For instance, religious missionaries, who having renounced the world live in no settled place, but go from one place to another—delivering sermons, imparting religious and moral training etc. It is to this class of guests that we should always be generous and hospitable in the best possible way. To serve mendicants and professional beggars is quite different from hospitality. In the former case—

it is to increase the poverty of the country, in the later case it is the performance of duty. It is the fifth lift of the Royal Road of सुसंस्कार Susanskar of the middle column of the chart.

It is called Atithi Yajna, and is the fifth of the five great duties of daily performance. It is thus commanded in Atharva Veda 15.2.11.1. तद्यस्यैवं विद्वान् ब्रह्मो अतिथि गृहानागच्छेत् ।

“All joys reside there where the learned, who come to a house-holder's house un-invited, are duly served and honoured. The Atithies are said to be those persons, who are truly learned, who do good to others, have their senses under control, are virtuous, are truthful in speech, are free from dectet and cunning and are always moving about.”

42. श्रद्धा Shraddha-Faith.

This virtue is generated from 26 Sadupdesh or Sound advice and leads to 62 Ishwara Bhakti-Devotion unto God, which further leads to 78 Ishwaropasana or Resignation unto the Almighty, which conducts a man to 98 Ishwar Sansarg ईश्वर संसर्ग or the Holy communion with God and obtains for him 107 Vaikuntha or Perfect Beatitude.

श्रद्धाधानः शुभां विद्यां माददीता वरादपि ।

अन्यादपि परं धर्मस्त्रीरत्नं सुदुष्कुलादपि ॥

Sound advice, therefore, though coming from the person of a lower order must be accepted with faith and be acted upon.

श्रद्धां देवा यजमाना वायुगोपा उपासयेत् ।

श्रद्धां हृदय्य या कृत्या श्रद्धया चिन्दते वसु ॥ ऋ० १०-६५१-४

Good men, performers of Yajna sacrifice and the brave, work with deep faith and working as such, they become prosperous in every way.

It is necessary to write here a couple of words about FAITH IN GOD.

“The basis of religion is faith in God. Faith or religious belief being an assent of the mind to the truth of the Divine Existence and Divine Government is strengthened in proportion to our Knowledge of God, His attributes and His presence as manifested in the Empire of Nature. But this knowledge can only be acquired by patient study, observation, experiment and the company of the learned. None of these important steps of human greatness should ever be neglected. Pride, botheration of useless work, slothfulness, bad company, sensuousness, procrastination, evil habits and natural weakness should be

overcome and set aside to find time, energy and money for the acquirement of the invaluable gain of spiritual knowledge. It is the passport for eternity and immortality. It is better to pluck out an evil eye than to allow one's self to go to hell or suffer pain for ages to come.

Daily contemplation in the Glory of God as revealed in the Universe is a very necessary thing.

The great modern sage Dayanand Saraswati thus defines Shraddha.

अत्सत्यं दधाति यया क्रियया सा श्रद्धा श्रद्धया यत् क्रियते तच्छ्रद्धम् ।

The disposition for the acceptance of truth is called the Shraddha.

The action performed with this disposition is called Shraddha.

According to him Shraddha ceremony or offerings to the dead; commonly prevalent all over India among the Hindus, being against the Shastras, is denounced. Shraddha and Tarpan are the services for the living parents and not for the dead.

43. अन्याय Annyaya-Injustice.

This vice is generated from 63 Pakshapat पक्षपात Partiality and one who does injustice becomes an object of 27 Ninda-public disgrace, and consequently loses all respect and pros-

perity. It has, therefore, been very fitly observed by Bhartri Hari.

निन्दन्तु नीति निपुणाः यदि वा स्तुवन्तु,
लक्ष्मी : समाविशतु गच्छतु वा यथेष्टम् ।
अद्यैव मरण मस्तु युगान्तररेवा,
न्यायात् पथः प्रविचलन्ति पदं न धीराः ॥

Though there be praise or disgrace, though the riches come or vanish, though there be instantaneous death or prolongation of life be for years hence, yet the wise, the good, the intelligent and the resolute persons never deviate from the path of justice.

The first Law Giver Manu in IV 172 says :-

नाधर्मश्चरितोलोके सद्यः फलति गौरिव
शनैरावर्तमानस्तु कर्तुःमूलानि कृन्तति

For, iniquity committed never becomes fruitless; but it does not produce fruit just when it is done. Therefore the ignorant do not fear to commit sin. But be sure that unrighteousness goes on cutting the roots of your happiness little by little.

Again in Ibid 174.

अधर्मोऽयते तावत् ततोभद्राणि पश्यति
ततः सपत्नाब्जयति समूलस्तु विनश्यति [मनु ४-१०४]

An iniquitous person, transgressing the bounds of righteousness, at first grows rich (like a tank the water of which bursting its

sides, spreads all around) by robbing other people of their property through falsehood, deception, imposition, treachery and other iniquities. He may get riches, food, drink, ornaments, raiments, carriages, position, honour, influence, nay, he may vanquish the foes by injustice; but at last, he soon perishes in consequence of iniquities and injustice, like the tree, whose roots are cut away.

Hierocles Thus defines justice :-

“We ought always to deal justly, not only with those who are just to us, but likewise with those, who endeavour to injure us. And this too for fear, lest by rendering them evil we should fall into the same vice. So we ought likewise to have friendship, that is to say, humanity and goodwill for all, who are of the same nature with us.”

“Honesty and justice almost mean the same thing. There is no man but for his own interest hath an obligation to be honest. There may be sometimes temptations to be otherwise, but all cards cast up, we shall find it the greatest ease, the highest profit, the best pleasure, the most safety and the noblest frame, to lay hold of the horns of this altar, which in all essays, can in himself protect him.”

—Fettham

44. आचार्य सेवा Acharya Seva—Devotion to the Instructor.

This virtue has its source from 24 Jnanechchha—Desire for knowledge—when the desire for knowledge makes us attain 69 Vidya Prapti attainment of knowledge, which dispells 80 Ajnana Nivritti (अज्ञाननिवृत्ति) ignorance.

At all costs we must obey the dictates of the elders. Without which we cannot be fully successful.

आज्ञा गुरुणां ह्यविचारणीया ।

विना गुरुपदेशेन सम्पूर्णसिद्धयः कुतः ॥

Katha Sarit Sagar.

One cannot get complete success in the attainment of Knowledge ignoring the advice and instructions of the instructor and the elderlies.

The system of Education in the present day is quite different from that of the past. Schools and colleges of the present day are the bargaining shops where education is sold in the shape of fees. The school masters and the college professors get their salaries and in return impart education to the students. The school masters and the college professors are no better than watchmen in the institutions for the limited hours of the

school in the classroom. The relation between the teacher with the taught is simply mercenary. But in the past, education was imparted by the Acharyas without the least consideration of thus bargaining. The Acharyas or instructors imparted knowledge with affection without any consideration of receiving aught from the taught and the latter received education from them with full devotion to them. The institutions were called Guru-Kulas maintained by the State and the Public, where the teachers and the taught lived together and the latter got the advantage of receiving practical instructions for the whole time and not for the set three or four hours of the school for some fixed days in a year. There is no affection of the teachers for their pupils and there is no devotion to the teachers by the taught. It is why that there is no discipline in the students of the present day and we hear of strikes by the pupils and murders of the teachers by the students in the very school and college premises.

45. बुद्धिनाश *Buddhinash—Loss of Judgment.*

It is generated from 61 Krodha—Anger and makes the victim commit 25 Atmaghata—Suicide

and causes his fall to 9 Tamoloka or the region of hellish darkness. A man should, therefore, not lose equilibrium of mind by yielding to anger; but he should do everything fully weighing the propriety of his action :—सहसा विदधीत न क्रियामविवेकः परमापदां पदम् ।

Nothing should be done in haste without full consideration :

Anything done suddenly in the heat of anger without due consideration results into endless cause of miseries.

Again: विवेक एव व्यसनं पुंसां क्षापयितुं क्षमः ।
अपहर्तुं, समर्थोऽसौ रविरेकः निशातमः ॥

Discrimination with patience and endurance will remove evils of a man, just as the Sun is able to remove the darkness of the night.

Sir P. Sidney says:

“In forming judgment, lay your hearts void of foretaken opinions; else whatever is done or said will be measured by a wrong rule, like them who have jaundice, to whom everything appeareth yellow.”

46. व्यभिचार Vyabhichar—Adultery.

It results into 31 Bhrun Hatya—Murder or Destroying of an embryo, finally making Kula-Kshaya or Break of Lineage.

This vice consists in enjoyment with women other than one's own wife. Really there is no enjoyment in co-habiting with a woman, who is not one's own married wife. It is a very great crime and is punishable every-where and in all Ages. An adulterer breaks the Social Laws. For fear of society the adulterers first try to destroy the embryo, which in most cases results in the death of the woman also, who bears the embryo. If the child is born, the father of the child is not knowable. A woman addicted to adultery cannot say who the father of the child is. The result is that in countries like India where there are no institutions for the shelter of such women and children, such babies are secretly murdered as soon as they are born.

This vice of adultery is more prevalent in Western Countries, as there is no stringency in law for this sort of crime. Stringent laws will help much in checking the persons from committing this crime. Where the system of divorce is in practice, this crime means nothing, but in India amongst the Hindus of high caste, the system of divorce is not prevalent, the temperament of the women therefore, is towards more devotion to their husbands.

It is why inspite of ban on Sati system, there are cases, where the devoted wives, putting the dead body of their husbands in their laps, joyfully burn themselves on the pyre and feel no pain in the process. When the Rajput Kings of Chittaur were defeated by the Mohammedans, the Royal ladies in order to escape from falling into the hands of the victorious Mohammedans, became Saties in large numbers. There is no country in the world except India, where women can boast of such valorous deeds of being burnt alive, willingly and joyfully along with the corpses of their husbands.

Shakespear thus says about good wives' character :-

“Happy in this, she is not yet so old
 But she may learn; happier than this
 She is not bred so dull but she can learn;
 Happiest of all in that her gentle spirit,
 Commits itself to yours to be directed.
 As from her lord, her governor, her king.”

47. दुर्व्यसन Durbyasana - *Vicious Habit.*

Vice is more attractive than virtue. A young man is more attracted by vice than by virtue. The allurements of vice are very many and immediate. The results of virtue are

known in time. Vicious habit is begot from
 65 दुर्वासना Durvasana-impurity of thoughts
 and the impurity of thoughts is the result of
 83 दुष्टावास Dushtavas-bad surroundings or bad
 association therefore they should always be
 avoided.

व्यसनेस्त्रेषु सर्वेषु यस्य बुद्धिर्न हीयते ।

स तेषां पारमर्त्येति तत्प्रभावादसंशयम् ॥

He is undoubtedly a great man, who is not addicted to any sort of vice. That a boy or a girl, when grown up should bear good moral character free from vice; every school therefore in every country be furnished with classes to impart moral training and it should be the guiding principle with all institutions that school boys and girls should inculcate no vicious habit. It should be the bounden duty of the heads of the institutions to keep control over the movements of the girls and the boys, that they should become good persons of the society, free from all vicious habits of drinking, smoking, immorality, adultery, telling lies, timidity, couragelessness, sexual indulgence etc. etc.

A well bred child always turns out to be a good member of the society and a generous and helpful neighbour.

Fielding writes about Habit.

“Habit has so vast a prevalence over the human mind that there is scarce anything too strange or too strong to be asserted of it.”

The story of the miser, who from long accustoming to cheat others, came at last to cheat himself, and with great delight and triumph picked his own pocket of a guinea to convey to his hoard, is not impossible or improbable.”

Again Barton says.

“The passions and desires, like the two twists of a rope, mutually mix one with the other, and twine inertly round the heart; producing good, if moderately indulged; but destruction, is certain if suffered to become inordinate.”

48. पञ्चमहायज्ञ Panch Mahayaganya---*Performance of five daily rites or Duties.*

According to Manu the following five are the duties, which are to be performed invariably every day. 4. 21. II.

ऋषिर्पितृभ्यः, देवयज्ञं भूतयज्ञञ्च सर्वदा ।

नृयज्ञं पितृयज्ञञ्च यथाशक्ति न हापयेत् ॥

Let a man do to the best of his power his duty to the sages, to nature, to animals, to guests and to his parents.

अध्यापनं ब्रह्मयज्ञं पितृ यज्ञञ्च तर्पणं ।
होमो देवो बलिर्भोतो नृयज्ञोऽतिथि पूजनम् ॥

मनु ३-५०.

स्वाध्याये ना र्चयेदपीन् होमैर्देवान् यथा विधि ।
पितृन् श्राद्धैर्नृनत्रैर्भूतानि बलिकर्मणा ॥

म० ३-८१.

Teaching and studying the Veda is the duty to the sages, supplying of food and water to them—the duty to parents; oblations to fire—the duty to nature; giving rice and other food to living creatures—the duty to animals; and receiving guests with honour—duty to guests.

Manu 3-70

Let him honour the sages, by studying the Veda; purify air and water by oblations to the fire ordained by Law, honour the parents by pious service, guests by supplying them with food and all animated creatures with gifts of food.

Manu III 81

1. ऋषियज्ञ Rishiyajna--The reading and teaching of the Vedas and scriptures, meditation and prayer and the practice of introspection or Yoga.

2. देवयज्ञ Dev Yajna--The company of the sages, their service, purity and acquirement of angelic and holy qualities, the charity, the pursuit of knowledge. These two duties viz.

Rishiyajna and Devayajna are to be performed morning and evening.

3. पितृयज्ञ Pitri Yajna—The third duty is पितृ यज्ञ Pitri Yajna which consists in serving the elderlies, the learned, the teachers, the father, the mother and other elderly scholars, and eminent spiritualists or clairvoyants.

4. भूतयज्ञ The fourth duty or sacrament or Yajnya is Bhut Yajna or duty to nature. The food being ready, a portion of viands made of clarified butter and sugar should be taken out, leaving out such as is sour, saltish and alcoholic and separating a part of fire, it should be offered into it as is ordained by Manu.

वैश्वदेवस्य सिद्धस्य गृह्ये ग्नौ विधि पूर्वकम् ।

आभ्यः कुप्यादेवताभ्यो वाह्यणो होममन्वहम् । म० ३-८३

5. The fifth sacrament is the duty of hospitality of which we have already stated in dealing with compartment 41 of Atithi Satkar-Hospitality—

An oblation to the fire of the hearth and to all the Gods of nature and part of food to be offered to the miserable, hungry persons or dogs, cows, crows, and other animals.

A house-holder before eating the food himself prepared in his house hold kitchen, should share it by offering to others as mentioned

above. A house-holder should always remember that the Creator of the vast Universe, created it as a compact whole and that he is a particle in it.

49. विवेक *Viveka-Discrimination.*

This compartment indicates the stage of mind. A man doing a thing should well consider what the result of it will be. If he does so, he would never suffer, but there will be no success to him if he begins a thing recklessly without pondering over its consequences. In Naishada Charit it has been fitly remarked.

विवेकधारा शतद्यौत मन्तः सन्तां न कामः कलुषी करोति

One who does anything with due judgment and discrimination never commits wrong; but विवेक भ्रष्टानां भवति विनिपातः शतमुखः Bhartri Hari says that "Those who do their work recklessly have falls without number."

50. वानप्रस्थाश्रम *Vanprasthashrama-Or period of life of retirement and its duties. :*

ब्रह्मचर्याश्रमं समाप्य गृही भवेत्, गृही भूत्वा ।

वनी भवेत्, वनीभूत्वा प्रव्रजेत् ॥

According to "Shatpath Brahman Chap. VI" the systematic gradation of life is that having finished studentship, men should take up the duties of the house-holder, and having finished house-holdership, retire from temporal affairs

and having prepared in retirement for spiritualistic works take to the holy order of renunciation. As also Manu VI 1-5.

एवं गृहस्थाश्रमे स्थित्वा विधिवत्स्नातको द्विजः ।
 वने वसेत्तु नियतो यथावद्विजितेन्द्रियः ॥
 गृहस्थास्तु यदा पश्येद्वली पलितमात्मनः ।
 अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत् ॥
 संत्यज्य ग्राम्यमाहारं सर्वं चैव परिच्छेदम् ।
 पुत्रेषु भार्या निःक्षिप्य वनं गच्छेत्सहैव वा ॥
 अग्निहोत्र समादाय गृह्यं चाग्निं परिच्छेदम् ।
 ग्रामादरण्यं निःसृत्य निवसेन्नियतेन्द्रियः ॥
 मुन्यन्तैर्विविधैर्मध्यैः शाक मूल फलेन वा ।
 एतानेव महायज्ञान्निवेपेद्विधि पूर्वकम् ॥

The Regenerate house-holder, Brahmana, Kshatriya or Vaishya of the three upper orders, who had before completed his studentship and who faithfully discharged the duties of family life, being staunch in faith and a master of his senses should retire and live in a forest or away from the haunts of men. 2. Also when the house-holder sees his hair turn grey, his skin get loose and wrinkled, and his son begets a son, he should take to retirement. 3. Abandoning the use of all delicious foods, showy clothes and most pleasant luxuries of town life and committing the care of his wife to his sons or taking her with him-

self, he should live in a lonely place, in the country or forest with firm control over the senses. 5. He should perform the five great sacraments or religious duties and live upon the various kinds of cereals, good vegetables, roots, fruits and underground edibles as sweet potatoes, entertaining his guests therewith.

Further says Manu in his Code VI.8., 26.

स्वाध्याय नियुक्त स्यादान्ता मैत्रसमाहितः ।

दाता नित्यमना दाता सर्वभूतानु कम्पकः ॥

अप्रयत्नः सुखार्थेषु ब्रह्मचारी धराशयः ।

शरणेष्वममश्चैव वृत्तमूलनिकेतनः ॥

- (1) He should lead a life of study, benevolence and charity that is, be ever engaged in studying and teaching the Vedas, be self possessed, philanthropic, a master of senses, a teacher kind to all, a giver but not earner of anything of the worldly riches.
- (2) Never very solicitous for the care of the body, ever chaste, that is not going to his wife if in company, sleeping on the ground, without affection for the dependants or hankering after his own things, he should live under the shade of trees.

But this sort of retirement of life is not maintainable in the present world of the present state of circumstances. No country or nation is now isolated, but is connected in some way or other with all other nations of the world. We have to fashion our lives therefore accordingly. In the retired period of the third stage of life, there is no place like the one mentioned above where to live and pass the period of retirement in the manner spoken above. The world is changed, there are no free lands, whence to get roots and beets and there are no persons to offer gratis anything to the retired man in devotion to God. The retired man must live in his own abode. Retirement now-a-days can only mean that he should, if possible under the circumstances give up his house-hold career of earning money and the daily duties of a house-holder's life; but blessed with his sons and grandsons, he should utilise his hoardings and savings for the benefit of himself, the needy and for the public cause. If he has no collections of money, he should give as much time as he can spare to the public institutions, without charging anything from them. He should devote his time and energy for the

good of his neighbours for the society in which he lives and for the nation to which he belongs.

But after the second stage of life of a house-holder, there is a longing in every heart to retire from that sort of life and live in solicitude as has been fitly remarked in Sterne's Letters :—

“Crowded town and busy societies may delight the unthinking and the gay, but solicitude is the best source of wisdom. In solicitude the mind gains strength, and learns to lean upon self; in the world it seeks or accepts of a few treacherous supports—the feigned compassion of one—the flattery of a second, the criticism of a third—the friendship of a fourth. They all deceive and bring the mind back to retirement, reflections and books.”

Again :—

“O sacred solicitude’ divine retreat :

Choice of the prudent: Envy of the great :

By the pure stream or in the warming shade,

We court fair wisdom, that celestial maid,

The genuine off-spring of her loved embrace,

Strange on earth are Innocence and Peace,

There, from the ways of men laid safe on shore,

We smile to hear the distant tempest roar,

There, blessed with health, with business
unperplexed

This life we relish, and ensure the next."

"Young".

Again :-

"There is a pleasure in the pathless woods,

There is rapture on the lonely shore,

There is society where none intrudes,

By the deep sea, and music in the roar,

I love not man the less, but nature more.

From these our interviews, in which I steal

From all I may be or have been before,

To mingle with the Universe and feel

What I can ne'vr express, yet cannot conceal"

"Byron."

51. प्रेम *Prema-Affection or Love.*

Affection or love is greater than force for the achievement of the desired object. Its attainment is surer than through force. प्रेमरजुक्त बन्धनमन्यत् You may bound down a man with ropes and chains and force him to do a thing you desire him to do and if he does it at all, it will be of no use to you. He will some day break the chain and the ropes and would run away, as many criminals, though strongly chained, yet run away from the jails; but a person bound down with the chain of affection and

endearment, would never desert his or her object of worship. All our dealings therefore either with subordinates, superiors, elderlies or young ones, should be with devotion, love affection, mildness and kindness.

Longfellow says about Love's Sweet Bondage.

“Ah, how skilful grows the hand
That obeyeth Love's command.
It is the heart and not the brain,
That to the highest doth attain,
And he who followeth Love's behest
Far extendeth all the rest.”

Again :-

“Love—It is the gift of heaven;
Like the rose, how sweet its bloom;
And wherever is felt its presence,
There it dissipates each gloom,
And the heart that loveth truly,
In its first affection, pure,
Shall as long as life continues
Find its happiness endure.” —Anon

How magnanimously the qualities of a true lover are described by Shakespear !

“His words are bonds, his oaths are oracles;
His love sincere, his thoughts immaculate,

His tears are messengers sent from his
heart,
His heart as far from fraud as heaven
from earth.”
-Shakespear.

52. विनय भाव *Vinaya-Modesty.*

This virtuous state of mind is allied with the previous compartment. It has been fitly observed:

विद्याददाति विनयं विनयाद्याति पात्रताम् ।
पात्रत्वाद्धनमाप्नोति धनात् धर्मः ततः सुखम् ॥

Learning breeds modesty, modesty procures wealth, wealth enables a man do his duties right earnestly. Successful performance of duty results in happiness. High learning if not accompanied with modesty, serves no good purpose. We should, therefore, be gentle and generous in all our dealings if we want to be successful in our lives.

VINAYA or Modesty is an essential quality in a man or woman, especially there is no womanhood, devoid of modesty.

“Like the fair plant that from our touch
withdraws,
Shrink, mildly fearful, even from applause,
Be all a mother’s fondest hope can dream

And all you are, may charming, seem
 Straight as to the fox-glove, ere her bells
disclose,
 Mild as the maiden-blushing hawthorn blows,
 Fair as the fairest of each lovely kind,
 Your form shall be the image of your mind,
 Your manners so true, your soul auspicious,
 That all shall long to know the worth they
guess,
 Congenial hearts shall greet with kindest love,
 And even sick'ning envy must approve."

-Burns

53. अज्ञानान्धकार Ajyanandhkara -- *Darkness of Ignorance.*

Ignorance is no bliss. If a pigeon shuts its eyes when attacked by a cat, the latter will not spare him.

Ignorance is the root cause of all evils.

वेत्ति यथावत्तत्त्वपदार्थं स्वरूपं यथा सा विद्या ।

यथा तत्त्वस्वरूपं न जानाति भ्रमादन्यस्मिन्निश्चिनोति सा अविद्या ॥

Knowledge is opposed to ignorance, knowledge is that which gives us the true and correct idea of a thing. Ignorance is that which does not give us right notion of an object. But on the contrary gives us quite a different idea or view of a thing from what it naturally is.

Again in terms of metaphysics :-

विद्याव्चाविद्याव्च यस्तद्वेदो भयँसह ।

अविद्या मृत्युं तीर्त्वा विद्यामृतमश्नुते ॥ यजु. ४०-१४

He who realises truth and ignorance together overcomes death by performing works and obtains salvation by obtaining the knowledge.

Ignorance is thus further described :-

अनित्या शुचि दुःखानात्मसु नित्य शुचि सुखात्मख्यातिरविद्या ।

Yog. 11.5.

To believe the unstable world and the decayable body to be permanent i.e., to regard the phenominal world to be everlasting and eternal and to try to make the physical body angelic with the view to keep it on for ever by some device is the first phase of ignorance. The belief of purity in the impure objects and the habit of lying, stealing and doing other vice, constitute the second phase of ignorance. The idea of pleasure in the real form of pain, on account of indulgence in sexual pleasures, is the third phase of ignorance. The fourth phase of ignorance consists in thinking the body to be the man or mind and the matter to be the spirit. Therefore according to the VIII Commandment of the Vedic Dharma.

Ignorance ought to be dispelled and knowledge diffused.

Similarly Shakespeare says—

“Ignorance is the curse of God.

Knowledge the wing with which we fly to
heaven”

विश्वास

54. अत भङ्ग Vishwasghata—*Breach of trust.*

It is the greatest sin, which makes a man indulge in telling lies 33 MITHYA BILASA and makes him fall to the down-most depth from which there can be no rise.

Trust begets trust and brings happiness

विश्वासः संपदां मूलं

It is no valour to kill one sleeping in the lap, trusted by him as his protector.

55. भयस्थान वा भय Bhyasthana—*Fear*

This vice is generated from 75 Ahimsa cruelty to animals and causes a man to come to 39 SHOKA—Grief, which begets 19 MURCHHA swooning or stupefaction and results into 3 MAHADUHKHA Extreme Agony. Cruelty to inarticulate and dumb creatures is bound to have reaction in proportion to its commission and causes grief to the degree of stupefaction or extreme agony. How truly it has therefore been observed :

सता मत वेगुनाहों को दुःखामत चित्त दीनों का इत्यादि
 Don't hurt the faultless or thou shalt fall.
 Again भय सीमामृत्यु the boundry of fear is death.

56. सदाचार Sadachara—Good Conduct.

It has been said:

शीलं हि सर्वस्य नरस्य भूषणम् ।
 शीलं परं भूषणम् ।
 शीलं भूषयते कुलम् ।
 शीलं हि विदुषां धनम् ।

Good conduct is the best jewel of a man.
 It is an adornment of the family. It is the
 wealth of the learned.

A man is judged by his conduct. A man
 of good conduct finds his place everywhere.
 It is therefore said:

वरं विन्ध्याटव्यामनशनतृपोर्तस्य मरणम् ।
 वरं सर्पा कीर्णे नृणपिहित कूपे निपतनम् ॥
 वरं गर्ता वर्ते गहन जलमध्ये विलयनम् ।
 न शीलाद्विभ्रंशो भवति कुलजस्य श्रुतवतः ॥

It is better to die hungry and thirsty by
 falling from the peak of a mountain, it is
 better to die by falling in a well crowded with
 serpents and covered with hay, it is better to
 be overwhelmed in the whirlpool of the ocean,
 than to exist in the world with character

lost for a man though learned and of good family.

आचाराह्लभते ह्यायुराचरदीप्सिता प्रजाः ।

आचाराद्धनमक्षयमाचारोह्यन्त लक्षणं M./IV.156

Good conduct enables a man to attain full life, good children and undecaying wealth. Bearing of good conduct is the best of virtues in a man.

दुराचारोहि पुरुषो लोके भवति निन्दितः ।

दुःखभागी च सततं व्याधितोऽल्पायुरेव च ॥

A man of bad conduct sinks to contempt among good people in the world, gets a large portion of misery, is continually affected with diseases and lives but a short life.

सर्वलक्षणहीनोऽपि सदाचारवान्नरः,

श्रद्धधानोऽनसूयश्च शतं वर्षाणि जीवति । मनु ४-१५८

A virtuous man of good conduct, though devoid of other qualities but unenvious of others, lives for a century of years.

See What Godwin says about the formation of Character.

“The character of any man is the result of a long series of impressions communicated to his mind, and modifying it in a certain manner so as to enable us, from a number of these modifications and im-

pressions being given to predict his conduct. Hence arise his temper and habits, respecting which we reasonably conclude, that they will not be abruptly superseded and reversed; and that, if they ever be reversed, it will not be accidentally, but in consequence of some strong reason persuading, or some extraordinary event modifying his mind. If there were not this original and essential connection between motives and actions, which forms one particular branch of this principle, between men's past and future actions, there could be no such thing as character, or as a ground of inference enabling us to predict what men would be from what they have been." Godwin.

57. तृष्णा *Trishna-Ambition or false hope.*

Literally TRISHNA (तृष्णा)-Thirst for more wealth. The poet says :-

तृष्णा देवि नमस्तुभ्यं धैर्यविल्लवकारिणि ।

विष्णु स्त्रैलोक्यपूज्योऽपि यत्त्वया वामनीकृतः ॥

Oh False ambition, I bow to thy force to let a man lose all his patience, Vishnu the all pervading Lord had to adopt the size of a dwarf when he went to king Bali to beg for a gift of land.

Again तृष्ण्या चेत्परित्यक्तः को दरिद्रः कः ईश्वरः

If there is no ambition or false hope in a man, he can never be wanting in any thing. He is lord of himself.

यौवनं जरयाग्रस्तमारोग्यं व्याधिभिः हृतम् ।

जीवितं मृत्युरभ्येति तृष्णौका निरुपद्रवी ॥

Youth is overpowered with old age. Health is vanishing, diseases prevail, the life is in the mouth of death, yet ambition or false hope prevails.

च्युता दन्ताः सिताः केशा धृङ् निरोधः पदे पदे ।

पातसज्जमिमं देहं तृष्णा साध्वी नमुञ्चति ॥

Again-(3) The teeth are fallen, the hair is white, the sight is failing at every step. The whole body is becoming old and decrepit, yet ambition for more wealth is on the increase and does not leave me.

मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः ।

प्राप्तः क्राण वराटको न हि मया तृष्णोऽधुना मुञ्चमाम् ॥

The mind is given up to meditation and the night passed in lonely places like funeral grounds. I have not acquired even a Kori, yet I am subject to false ambition.

निःस्यो वष्टिशतं शती दशशतं लक्षं सहस्राधिपो,

लक्षेयः क्षितिराज्यतां क्षितिपतिश्चक्रेशतां वाञ्छति ।

चक्रेशो सुरराजतां सुरपति ब्रह्मास्पदं वाञ्छति,
ब्रह्मा विष्णु पदं हरिः शिवपदं तृष्णावधिको गतः ॥

The owner of a single pice, when he gets a rupee, wants to be in possession of hundred rupees, when he gets hundred rupees he wishes to have a thousand rupees, when he gets that amount he wishes to be a millionaire. Similarly a man owning not a single inch of land wishes to be a king. Thus the spur of ambition or false hope widens. The Lord Indra desires to become Brahma and the Brahma wishes to become Vishnu and the Lord Hari again wishes to have Shiva-padam or the position of Shiva, none has crossed the limits of ambition or false hope.

Again :-

भ्रान्तदेशमनेकविषमं प्राप्तं न किञ्चित् फलम् ।
त्यक्त्वा जातिकुलाभिमानमुचितं सेवाकृता निष्फला ॥
भुक्तं मानं विवर्जितं परं गृहेष्वाशंकया काकवत् ।
तृष्णो जृम्भसि पापकर्मनिरते नाद्यापि सन्तुष्यसि ॥

Though I have travelled and traversed many a country, entry wherein is very very difficult, yet I got nothing, though sacrificing self-respect and that of my race, I humiliated myself in sub-ordination and service of one of lower grade, though I lived

at another man's home void of all respect, yet false hope, does not leave me free from committing any heinous crimes in future.

Again :-

अङ्गं गलितं पलितं मुण्डं दशनविहीनं जातं तुण्डम् ।

वृद्धो याति गृहीत्वा दण्डं तदपि न मुञ्चत्याशापिण्डम् ॥

The body is decayed, the hair is grown grey, the teeth fallen, the old man walks with a stick in hand, yet ambition or false hope prevails.

TRISHNA-False hope or ambition is a vice which makes its victim commit 37 DVESH-envy, which begets 21 MATSARYA-malice which degrades to PUNARJANAMA (पुनर्जन्म) or re-birth. It is an outcome of 73 ADHAIRYA-Impatience, generated from 93 VISHYANURAG A Love of carnal pleasures.

How Bevin depicts the unsatisfactory nature of wealth and rank.

“It's no in titles, nor in rank;

It's no in wealth like Lon'on Bank,

To purchase peace and rest;

It's no in making muckle mair;

It's no in books; it is no in lear,

To make us truly blest.

If happiness has not her seat

And centre in the breast,
 But never can be blest:
 We may be wise, or rich, or great,
 Nor treasures, nor pleasures,
 Could make us happy long;
 The heart aye's the part aye,
 That makes us right or wrong."

58. परोपकार Paropakara—Benevolence.

This great virtue originates from 38 SATKARMA RATI love of Goodness, and obtains 74 SATKIRTI True Fame resulting into 94 ADHIPATYA or Supremacy. The whole of nature is pervaded with it. Clouds rain not for themselves but for the beings living on the earth. Trees bear the heat of the Sun and give shade and fruits to those who come to their shelter. A mango tree does not enjoy and eat its own fruit, but bears fruits for the human beings. Grass grows and feeds the cattle and so on. The whole of nature teaches the lessons that nothing is to be done for one's self but everything to be under taken for the benefit of others. In our actions therefore, it should be the rule of conduct that we should be happy in the happiness of others, and place (परोपकाराय सतांविभूतयः) our whole at the disposal of others, and make our life (परोपकाराय इदं शरीरम्) dedicated for the good of others.

This virtue has been thus laudified :-

रविश्चन्द्रो घना वृक्षा नदी गावश्च सज्जनाः ।

एते परोपकाराय युगे दैवेन निर्मिता ॥

The sun, the moon, the clouds the trees, the rivers, the cows and the gentlemen: these all have been created by the Great Creator for the good of others.

Again:-

घनानि जीवितं चैव परार्थे प्राज्ञ उत्सृजेत्
तन्निमित्तं वरं त्यागो विनाशे नियते सति

The wise is he who gives his wealth and his very life for the good of others. They are sure to perish, they should, therefore, be well sacrificed for the good of others.

Again :- तृणं चाहं वरं मन्ये नरादनुपकारिणः ।

घासो भूत्वा पशून् पाति भीरून् पाति रणाङ्गणे ॥

To me grass is better than ungenerous human beings, because grass when becomes hay nourishes the cattle and protects the cowards at the battlefield. The cowards at the battlefield when no longer able to oppose the enemy putting a blade of grass in their mouths, as a sure sign of submission and approach the powerful opponent and thus save their lives from onslaught signifying the Marwari

precept of humility मैं थारीगाय हूँ I am thy cow & deserve thy protection.

Again :- अन्यार्थं जीवलोकेऽस्मिन् कोन जीवति मानवः।
परं परोपकारार्थं योजीवति सजीवति॥

All men live for themselves, but he alone lives who dedicates his life for others.

Again :- परोपकार शून्यस्य धिङ् मनुष्यस्यजीवनम्।
धन्यास्ते पशवो येषां चर्माण्युपकरिष्यति ॥

The life of a man who does no good for others is useless. Praise be to the cattle, whose skin after death is of great use to others.

Again :-

पद्माकरं दिनकरो विकची करोति,
चन्द्रो विकासयति कैरवचक्रवालम्।
नाभ्यर्थितो जलधरोऽपि जलं ददाति,
सन्तः सदा परहितेषु कृताभि योगाः ॥

The Sun as soon as he rises makes all the lotus flowers open, the moon makes open the lily flowers. The clouds rain without being prayed for, the good and the great of themselves are bent upon doing good to others.

Fielding observes :-

“There can not be a more glorious object in creation than a human being, replete with benevolence, meditating in what manner he might render himself most

acceptable to his Creator, by doing most good to His creatures."

59. इन्द्रियनिग्रह Indriya Nigraha-*Control over the senses.*

It is a compartment crossed by vices. It is a stage of action to practice control over senses. One who cannot control the senses and yields himself to them is sure to meet failure in every way; but if able to keep check and restraint over them is surely victorious in the world.

इन्द्रियाणां प्रसङ्गेन दोष मृच्छत्यसंशयः ।

सन्नियम्य तु तानेतान् ततः सिद्धिं नियच्छति ।

The soul being enslaved by the senses becomes liable to commit several acts of vice, but when it subjects the senses to its control, it becomes successful. —Manu II. 93.

Again :- वेदा स्त्यागश्च यज्ञाश्च नियमाश्च तपांसि च ।

न विप्रदुष्टभावस्य सिद्धिं गच्छन्ति कर्हिचित् ॥

He who is of wicked conduct and not the master of his senses is never successful in the study of the holy books, can have no resignation unto God, cannot sacrifice anything for the good of others, cannot attain purity and can do no good work.

Again :- इन्द्रियाणां विचरतां विषयेष्वपहारिणु ।

संयमे यत्नमातिष्ठेत् विद्वान् यन्तेववाजिनाम् ॥

Just as a skilful driver keeps the horses of his car on the right path, so should a person try by all means to restrain the senses from falling into temptations of sexual pleasures, which lead the will and the mind to sinful acts.

—Manu II. 88.

See how Burton observes :

“The passions and desires, like the two twists of a rope, mutually mix one with the other and twine inextricably round the heart; producing good, if moderately indulged ; but certain destruction if suffered to become inordinate.”

Again :—

“Pleasures are ever in our hands or eyes,
And when in act they cease, in prospect rise,
All spread their charm, but charm not all alike
On different senses, different objects strike
Yet different passions more or less inflame
As strong or weak, the organs of the frame;
And hence one master passion in the breast,
Like Paron’s serpent, swallows all the rest.

—Pope’s Essay on Man.

60. विद्याप्राप्ति Vidyaprapiti—Attainment of Knowledge

This virtue is had from 44 ACHARYA SEVA devotion to the Instructor, which is

acceptable to his Creator, by doing most good to His creatures."

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60. विद्याप्राप्ति Vidyaprapti-Attainment of Knowledge

This virtue is had from 44 ACHARYA SEVA devotion to the Instructor, which is

generated from 24 JNANECHHA ज्ञानेच्छा-
 desire of knowledge resulting into Vidya-
 prapti-attainment of knowledge-which dispels
 Ignorance-80 AJNANNIRVRITTI अज्ञाननिवृत्ति-
 Freedom from ignorance. The latter secures
 ANAND or Attainment of Joy or happiness-
 96. Thus the practice to attain true knowledge
 results into attainment of joy.

As has been well said-

विद्या ददाति विनयं विनयाद् याति पात्रताम् ।

पात्रत्वाद् धनमाप्नोति धनाद्धर्मं स्ततः सुखम् ॥

Knowledge gives modesty and the latter
 makes a man of desirable personality, resulting
 into acquirement of wealth the source of the
 attainment of all virtues and happiness.

विद्या विलास मनसो धृतिशील शिक्षाः,

सत्यव्रता रहित मान मलापहाराः

संसार दुःख दलनेन सुभाषिते ये

धन्या नरा विहित कर्म परोपकाराः

Blessed are those whose mind is engaged
 in the pursuit of knowledge, who are of ami-
 able disposition and are of polite manners, who
 observe the rules of veracity and other virtues,
 are free from pride and impurity, who destroy
 other's vices, who are adorned with jewels
 of advocacy of truth, who alleviate the suffer-

ings of humanity in the world by the inculcation of knowledge and who do good to others through their knowledge.

Again- अपूर्वः कोऽपि कोपोऽयम् विद्यते तव भारती ।
व्ययतो वृद्धिमायाति क्षय मायाति सञ्चयात् ॥

Attainment of knowledge is a wonderful treasure, which if imparted to others increases, but if only stored decreases.

Again :- अनेक संशयोच्छेदि परोक्षार्थकस्य दर्शकम् ।
सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्वेवसः ॥

Attainment of knowledge removes all doubts, gives true vision and insight, one without it is blind.

Again- ज्ञातिभिर्वन्द्यते नैव चौरैणापि न नीयते ।
दानेनैव क्षयं याति विद्या रत्न महाधनम् ।

Knowledge attained becomes not the subject of partition by the relations. The thieves can not steal it. It does not decrease when imparted to others. It is the greatest acquirement.

Again- शुनः पुच्छमिव व्यर्थं जीवितं विद्यया विना ।
न गुह्यगोपने शक्तं न च दंश निवारणे ॥

Attainment of knowledge is compared to the tail of a dog. Life without attainment of knowledge is not worth living like the tail of a dog is which is neither helpful to the dog in exposing the privacy nor in protecting it from

the stings of the insects. The attainment of knowledge helps a man to protect his secrets and also helps him when attacked by others.

Knowledge is compared to KAMDHENU—or the celestial cow which gives everything to the devotee.

श्रियः प्रदुग्धे विपदो रुणद्धि यशांसि सूते मलिनं प्रमाण्डि ।

संस्कार शौचेन परम्पुनीते शुद्धाहि बुद्धिः किल कामधेनुः ॥

It increases prosperity, avoids misery, widens fame, destroys and removes defects, gives purity and sharpens the intellect. It serves all purposes.

विद्याधनं सर्वधनं प्रधानम् ।

Attainment of knowledge is the best accumulation of wealth.

Again:-

मातेव रक्षति पितेव हिते नियुक्ते कान्तेव चापि रमयत्यपनीय खेदम् ।
लक्ष्मीं तनोती वितनोति च दिव्य कीर्तिं, किं किं न साधयति कल्प
लतेव विद्या ।

Attainment of knowledge serves in every way. Like mother it protects, like father, it takes care in accumulation of goodness, like wife it is best play-mate and removes all weariness. It increases wealth and widens fame. Like the KALPA TARU the heavenly tree it serves every useful purpose. One who is destitute of knowledge is like a beast.

*Dr. Radhakrishnan, while declaring open in Bombay an Educational institution on 26-6-52 said "The modern civilization looked upon man as a machine and not the mystic entity. We have to develop the spiritual dimensions the backbone on which every thing rests. The first step towards a new approach of life based on spiritualism is the development of intellect on the right lines. We are fed on cheap stuff and stick to surface of life and do not go into its deeper aspect. This attitude has brought a degradation in the morals of mankind."

Here we also quote what has been observed by David William :-

"The time which we usually bestow on the instruction of our children in principles, the reasons of which they do not know, is worse than lost, it is teaching them to resign their faculties to authority. It is improving memories instead of their understanding; it is giving them credulity instead of knowledge, and it is preparing them for any kind of slavery; which can be imposed on them. Whereas if we assisted them in making experiments them-

*The observations by Dr. Radha Krishnan and of David William should be read after the definition and explanation of compartment 23 in this chapter,

selves, induced them to attend to the consequences of every action, to adjust their little deviations fairly and freely to exercise their power, they would collect facts, which nothing could controvert. These facts they would deposit in their memories as secure and eternal treasures; they would be material for reflection and in time be formed into principles of conduct which no circumstances or temptations could remove. This would be a method of forming a man, who would answer to the end of his being and make himself and others happy."

61. क्रोध Krodha—Anger.

This compartment is of the vice of KRODHA or Anger.

It is an outcome of 81 KAMAVASANA—Passion which has its origin in 97 KUSANGA or bad company and lets a man lose all judgment 45 BUDDHINASHA which makes a man commit 25 suicide of body and intellect and lets him fall to 9 the region of hellish darkness—TAMOLOKA.

क्रुद्धे विधौ भजति मित्रममित्रमाभावम् ।

It makes a man lose the power of discrimination and distinction between a friend and a foe.

Again क्रोधो मूल मनर्थानाम् क्रोधः संसार बन्धनम् ।
धर्मक्षयकरः क्रोधःस्तस्मात् क्रोधं विवर्जयेत् ॥

Anger is the greatest evil. It destroys all interests. It is the greatest bondage of the world. It vanishes every sort of virtue. Therefore, it should be controlled.

क्रुद्धः पापे न कुर्यात् किं क्रुद्धो हन्यात् गुरुनपि ।
क्रुद्धः पुरुषमावाचा नरः साधून्धिक्षिपेत् ॥
वाच्या वाच्यं प्रत्कुपितोऽपि न विजानाति कर्हिचित् ।
न कमप्यास्ति क्रुद्धस्य नावाच्य विद्यते कचित् ॥

A man under the influence of anger is liable to commit any crime, he may hurt or even kill his elders. An angry man by his harsh words upsets even the mind of the gentle. An angry man can do any evil and can speak anything.

But “मन्युरसि मन्युम् मे वेहि” anger is a quality, a virtue. When it is shown against unrighteousness. If we have no anger against the wicked and if the wicked is not punished, we are unjust to the righteous man, hurt by the wicked. Therefore the prayer unto Him to bestow upon us the quality of Manyub, because God is Manyuh against the wicked.

Watt's doctrine of the passions thus observes:-

- (1) "It is said concerning Julius Ceaser, that upon any provocation, he would repeat the Roman alphabet before he suffered himself to speak, that he might be more just and calm in his resentments. The delay of a few moments has set many seeming affronts in a juster and kinder light, it has often lessened, if not annihilated, the supposed injury and prevented violence and revenge."
- (2) "Let your desires and aversions to the common objects and occurrences in this life be few and feeble. Make it your daily business to moderate your aversions and desires, and to govern them by reason."

This will guard you against many a ruffle of spirit both of anger and sorrow.

62. ईश्वर भक्ति *Ishwar Bhakti—Devotion unto God.*

It is generated from 42 SHRADHA Faith which is an outcome of 26 Sound Advice SADUPADESHA-It leads to 78 ISHWAROPA-SANA or Resignation unto God which makes a man further ascend to the region of 98 ISHVARA SANSARGA or Holy communion

with him and makes him attain 107
 VAIKUNTHA or Perfect Beatitude and places
 him into 108 Unfallible stage or NIRWANPADA
 or MOKSHA-Immortality.

Man is so overpowered with senses that he becomes almost a subject to them and in the enjoyment of the pleasures of the senses adopts the epicurian theory of eat, drink and be merry. He forgets his maker. Thus he begins to worship himself, and thinks of God in his own terms. He makes an idol of Him, offers food, water clothing etc. but it is all human worship. God is beyond all worldly objects. He is the Supreme Being, Eternal, All Intelligence and All Happiness, He has no beginning. He is Almighty, Just, Merciful, Unborn, Infinite, Unchangeable, In-comparable, All Supporting, All Governing, All Pervading, Omniscient, Undecaying, Immortal Fearless, Incorporeal, and the Maker of the Universe. He alone is the root cause of all true knowledge and of objects made known through it. He alone is to be worshipped.

Worship of God lies in deep meditation and in incessant contemplation of the Divine Attributes. By contemplation and introspection, a man should go into the ways of God,

dwelling in the heart, into the working of the soul and in realisation of the presence of the Supreme Being in all things, small and great.

There is not a single blade of grass which does not get nourishment from Him, nor a single star which does not get its life and light from God.

Devotion unto God, the Most Glorious, the All-pervading Swifter than the Swiftest, Infinitely Powerful, Holy, All-knowing, All Governing, Eternal, Self-Existent, the Source of All-Knowledge, the Indivisible, All Benevolent, Ocean of Mercy, consists not in repeating His attributes like a parrot without remodelling and improving one's own character and actions by reflection on them.

The fruit of singing of the Glory of God is the love of God and improvement of a devotee's nature, qualities and deeds from those of the Divinity. The fruit of prayer is humility, zeal and attainment of help. The advantage of meditation is communion with the Supreme Being.

63. पक्षपात *Pakshapata-Partiality.*

This is vice originating from 79 Delusion MOHA which has its origin from 103 VIDYA-

BHIMAN pride of learning. The vice of partiality further makes a man fall to 43 ANYAYA. Injustice which begets 27 NINDA-Disgrace which further makes (7) Downfall or loss of prosperity. Thus though a man be learned yet if he is proud of learning and takes the wrong side and is partial to a wrong and faulty party, he gets an ill name, and when there is no good name, he is disgraced and shunned by all, and all that is good and prosperous with him is lost and he is reduced to a miserable plight; we should therefore never take the wrong side. We should never side those who are wrong and faulty.

“Truth and Justice are the immutable laws of social order.

“Far from us be the dangerous maxim, that it is sometimes useful to mislead, to enslave, and to deceive mankind, to ensure the happiness, and experience has at all times proved, that with impurity these sacred laws can never be ignored.”

—Laplace, System Du Monde.

64. तपोनाश Taponash-*Failure in religious penance.*

Failure in Religious penance is generated from 82 Greediness LOLUPATA and finally makes a man fall to 9 TAMOLOKA, Hellish

darkness. A devotee to God, howsoever observing penance and practising self-sacrificing, if becomes greedy becomes unsuccessful. Greediness is a vice which over-powers a person, though he be practising hard penances and pains and restrains himself from the enjoyment of all sensual pleasures. Vigils and fasts are of no avail if a person practicing them comes under the influence of greed. This vice should therefore be always avoided.

65. दुर्वासना *Durvasana—Impurity of thought.*

This vice produces 47 DURVASANA—Vicious Habits, which makes a man do 29 DUSHKARMA—Evil deeds, which produces 11 Pusilanimity or Cowardice whereby the very life is in 8 PRANUSANKATA or enrisks. This vice is the outcome of 83 DUSHTAVASA or Bad Surroundings; therefore we should always be pure in our thought. We should never think of doing anything immoral or irreligious, because a vice, in thought, is out in speaking, and when spoken impels a man to act wrongly in commission of sin.

66. कृतज्ञता *Kritajnta—Gratefulness.*

The compartment indicates the stage and centre of crossing of virtues; and the habit

of acknowledgement of anything good done to one, should be strictly observed to. It is a great sin if services done to one are not properly acknowledged.

‘Please’ and ‘thanks’ are the two words to be at the tip of the tongue at every moment. They cost nothing but serve every purpose and make a man look great in the eyes of the world.

Thanklessness an incomparable sin. It has been remarked by the great poet :-

ब्रह्मघ्ने च सुरापेच चौरभग्नव्रते यथा ।

निष्कृति विहिता लोके कृद्घ्ने नास्ति निष्कृतिः” ॥

There is a way to be out for one who has committed the murder of a learned man, for one who is a drunkard, for one who is a thief, for one who has made a breach of contract but the way of the thankless person is barred to freedom and salvation.

Once a lion, suffering in the leg on account of a pinching of a thorn, was lying helpless in the jungle. An intelligent and a generous man passing by the way perceived the helplessness of the beast. He went near the lion who stretched the swollen leg. The wise man extracted the thorn and pressed the leg, took out the decayed matter and relieved the lion

of the pain. It so happened that later on the wise man was arrested and put into prison. The sentence of death was awarded by fighting with a ferocious hungry lion in an arena in Greece. The lion was let loose, but instead of devouring the man, he licked his feet, and loved him and was ready to carry him away on the back. The whole gathering consisting of thousands was dismayed. The lion was the same who was relieved of his pain in the jungle. So gratefulness is the inborn virtue in every soul. Man devoid of this virtue can commit any crime.

67. स्वकर्तव्य लोचन Swakuratayalopana- *Negligence of duty:-*

This vice results in 39 Grief SHOKA which produces 12 MURCHHA-stupefaction and let its victim fall to 3 Deepest Agony.

यत्कर्म कुर्वतोऽस्य स्यात् परितोषोऽन्तरात्मनः

तत् प्रयत्नेन कुर्वीत विपरीतं तु विवर्जयेत् ॥

Duty is also accompanied with responsibility. A man should do that, which his conscience allows him to do. He should do it to the best of his might and never touch that not bid by his conscience.

Action taken should be well thought of whether it is one's own duty. Duty to one's self

consists in observing the following ten rules of conduct of morality ordered by the First-Law-Giver Manu.

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रिय निग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

Manu. VI. 92

Courage, forgiveness, control over self, no desire to covet other's property, purity of body and mind control over the senses, appliance and growth of intellect, knowledge, truthfulness and peacefulness or want of angry mood. One is not dutiful to himself if these ten rules of conduct are wanting in him. Duty consists in observing and practically doing in what one is to do to himself, his parents, his instructor, his wife, his children, his neighbour, his friends and relatives, to his country and to the world at large. If a man is dutiful to himself he is dutiful to the rest of world; and one who performs his duty right earnestly attains the highest position and the peace of mind, but one wanting in it is destitute of everything.

(1) DHRITI or patience—always to have patience.

(2) KSHAMA or forgiveness—forbearing slander or praise, respect or disrespect,

profit or loss, and the like vicissitudes and to maintain equal temper therein.

- (3) DAMAH or piety—always to engage one's self in practice of righteousness, and to refrain from inequities, so much so as never to think of doing evil.
- (4) ASTEYA or honesty giving up stealing, that is not to take other's things without permission, by fraud cheating or treachery contrary to the injunctions of the codes and the rules of business of the society.
- (5) SHAUCHA or sanctity—to keep internal purity by shunning foulness, hatred and partiality and external purity by use of water and earth, and by bathing and washing and the like processes.
- (6) INDRIYA NIGRAHA or the controlment of the senses always to check the senses from committing the act of non-righteousness and to employ them in the acts of virtue.
- (7) DHIIH or reason—to develop reason by abstaining from the use of intoxicants, destructive of reason; by avoiding the company of the wicked; by giving up idleness, pride and the like evils; by the

use of good things; keeping the company of the good people and by the practice of Yoga or contemplation.

(8) VIDYA or knowledge-a right knowledge of all substances from the earth to the deity, to utilise it for the benefit of life, and to abide by the truth. Truth is to represent in action what is expressed in speech, what is in the notion or the will, or what is in the mind. This constitutes what is called knowledge.

(9) SATYA or Truth to know a thing as it is, to talk of it and to use it accordingly.

(10) AKRODHA or tranquility to give up anger and the like passions, and adopt tranquility and the like peaceful virtues.

The practice of these ten essentials of DHARAMA-religion, righteousness or observance of duty is binding on all persons in the four orders or stages of life.

68. वैराग्यधारण Vairagdharaṇa-*Indifference to worldly objects or renunciation.*

This is the 8th compartment of the Royal Road of the middle column commencing from

3 SUSANSKARA Consecration or sacrament. It comes after (59) INDRIYANIGRAHA Control over senses and leads to the duties of the 4th stage of life 77 SANYASASHRAMA or the fourth period of life of renunciation of a philanthrope or clergy.

Again Manu VI 33 :-

वनेषु बृहत्यैव तृतीयं भागमायुषः
चतुर्थं मायुषो भागं त्यक्त्वा सगान् परिव्रजेत्

Having thus lived the life of Retirement during the third portion of his life, that is from 50 to 75th year, he should remove all attachment to the worldly objects in the fourth portion and become a monk, clergyman or Sanyasin. But in the present world, under the changed circumstances it is very difficult to leave one's home. The only thing practical is to have philanthrophical views always preaching universal brotherhood & serving his neighbours & those, who come in contact with him without the least regard to self interest.

69. व्रतभंग Bratbhanga—Breach of vow.

This is a vice which lets a man fall to 43 ANYAYA-Injustice. Injustice always begets 27 Disgrace (Ninda) and bad reputation is the cause of downfall in every way. It has been

ordained by the holy Vedas that a man should after performing the daily sacrifice or YAJNA or oblations to the fire should take the following vow.

अग्ने व्रतपते व्रतं चरिष्यामि तच्छक्यं ।

तन्मे राध्यताम् इदमहमनृतात् सत्यमुयैमि ॥

O God the Protector of the vows help me that I may always be steadfast to my vows, that I may always speak the truth, always be true in my thinking, in my speech and in actions. O God help me to extract truth from false hood.

When Rama was asked by his brother Bharat and the atheistic Javali to return home and rule over his kingdom, he replied:—

सत्यमेवानृशंसञ्च राजवृत्तं सनातनम् ।

तस्मात्सत्यात्मकं राज्यं सत्ये लोकः प्रतिष्ठितः ॥ १ ॥

ऋषयश्चैव देवाश्च सत्यमेव हि मेनिरे ।

सत्यवादी हि लोकेस्मिन् परङ्गच्छति चाक्षयम् ॥ २ ॥

उद्विजन्ते यथा सर्पान् नरादनृतवादिनः ।

धर्मः सत्य परोलोके मूलं सर्वस्य चोच्यते ॥ ३ ॥

सत्यमेवेश्वरो लोके सत्ये धर्मः सदाश्रितः ।

सत्यमूलानि सर्वाणि सत्यान्नास्ति पर पदम् ॥ ४ ॥

दत्तमिष्टहुतञ्चैव तप्तानि च तपांसि च ।

वेदा सत्य प्रतिष्ठानास्तस्मात्सत्य परो भवेत् ॥ ५ ॥

एक पालयते लोकमेकः पालयते कुलकम् ।

मज्जत्येको हि निरये एक स्वर्ग महीयते ॥ ६ ॥

कायेन कुरुते पापं मनसा सम्प्रधार्य तत् ।

अनृतं जिह्वा चाह त्रिविधं कर्म पातकम् ॥ ७ ॥

श्रेष्ठं ह्यनार्यमेव स्याद्यद्भवानवधार्य माम् ।

आह युक्ति करै वाक्यै रिदं भद्रं कुर्वह ॥ ८ ॥

The ancient empires were founded on truth and hence they are wholly above censure. Yes truth is the very life and soul of all sovereignty, Nay the very world is sustained and upheld by truth alone. Truth has ever commanded the most devoted adherence and love of the saints and sages; it is only the truthful who have passed from this life into a life of enduring bliss in God. Even as we shrink from a poisonous serpent, even so should a liar be wholly shunned and avoided. Truth is the supreme, absolute sovereign over this world. It constitutes the basis of all morality and of all that is good and noble. There is positively nothing, superior to truth. The holy writ is based on truth and depends upon truth, therefore, truth must be cherished and supported by all. Truth is the one preserver and protector of the world. Truth alone conduces to the prosperity and continuance of families.

Man's sins are wrought by thought and deed and speech and they all deserved to be

equally abhorred but especially those that are committed by a lying tongue. O Javali base is indeed the deed which thou would have me do by thy sophistry. Ram goes on to say “स्थिराऽमयि प्रतिज्ञाता प्रतिज्ञा गुरुन्निधौ । I do keep the oath. I swear before my father”

From Mahabharat - Bhishma Pitamah says to Satyawati.

परित्यजेयं त्रैलोक्यं राज्यं देवेषु वा पुनः ।

यद्वाप्याधिकमेताभ्यां न तु सत्यं कथञ्चन ॥ १ ॥

त्यजेच्च पृथिवी गन्धामापश्च रस मात्मनः ।

ज्योतिस्तथा त्येजद्रूपं वायुः स्पर्शं गुणं त्यजेत् ॥ २ ॥

प्रभां समुत्सृजेदर्क्षं धूमकेतुं स्तथोष्मताम् ।

त्येजच्छब्दं तथाकाशं क्षोमः शीतांशुतां त्यजेत् ॥ ३ ॥

विक्रमं वृत्तहा जह्याद्धर्मं जह्याच्च धर्मराट् ।

न त्वहं सत्यमुत्सृष्टुं व्यवस्येयं कथञ्चन ॥ ४ ॥

“I would renounce the three worlds, the empire of heaven, or anything that may be greater than these two, truth I would never renounce. Earth may renounce its odour, weather may renounce its moisture, lighting may renounce its attribute of exhibiting forms, the atmosphere may renounce its attribute of being perceptible to touch, the sun may renounce its glory, the fire its heat, the moon her cool rays, space its capacity of generating sound, the shattener of clouds, his powers,

justice personified his impartiality, but I can not renounce truth.

To make a breach of vow or solemn promise or solemn undertaking is a sin which first retaliates upon one's self then it redounds upon others.

70. क्षमा Kshama-*Forgiveness*.

Forgiveness is the crossing centre of four virtues 58 PAROPAKARA Benevolence to 74 SATKIRTI True Fame and from 56 SADA-CHARA Good conduct to 76 ATMANAIR-MALYA or Purity of soul. This great stage of KSHAMA is the masterly stage and can be had only when one is bold enough not to retaliate any injury done to him however serious or light. क्षमा शीलं तपस्विनाम् Forgiveness becomes the nature of those who beget the habit of forbearance.

Again :- क्षमा बड़न में होत है ओछन में उत्पात

Great are those who forgive others; but short visioned are those who do tit for tat. To forgive is divine.

How meritorious this virtue is :

क्षमा शस्त्र करे यस्य दुर्जनः किं करिष्यति ।

अवृणो पतितो वह्निः स्वयमेवोप शाम्यति ॥

No wicked man can harm him who is fortified with the armour of forgiveness, spark of fire

falling on grassless soil will of it-self be extinguished.

नरस्याभरणं राजा रूपस्याभरणं गुणाः ।

गुणस्याभरणं ज्ञानं ज्ञानस्याभरणं क्षमा ॥

Beautifulness is the decoration of a man's body, but this good propensity of forgiveness is the ornament of beautifulness. Sound knowledge is the ornament of good propensity, but the ornament of knowledge is the virtue of KSHAMA or Forgiveness.

क्षमा बलमशक्तस्य शक्तानां भूषणं क्षमा ।

क्षमा वशी कृतिलोके क्षमया किं न सिध्यते ॥

Forgiveness is the force of the weak, but it is the beauty and strength of the powerful. The habit of forgiveness subdues all and every sort of success rests on forgiveness.

Again :-

“Commend me to them;

And tell them that, to ease them of their
griefs,

Their fears of hostile strokes, their archers
losses,

Their pangs of love, with other incident
throes.

That nature's fragile vessel doth sustain
In life's uncertain voyage, I will do some
kindness to them.”

—Shakespear .

“The brave only know how to forgive; it is the most refined and generous pitch of virtue human nature can arrive at. Cowards have done good and kind actions, Cowards have even faught, nay sometimes even conquered, but a coward never forgave; it is not in his nature. The power of doing it flows only from a strength and greatness of soul, conscious of its own force and security; and above the little tempations of resenting every fruitless attempt to interrupt its happiness.”

—Sterne’s Sermons.

71. नास्तिकत्व *Nastikatva—Atheism Nastikatva.*

Unlike 70 KSHAMA—Forgiveness of the previous compartment it is the cross of four vices: From 73 ADHAIRYA—Impatience fall to 51 TRISHNA—False Ambition and from 75 AHINSA—Cruelty to animals to 55 Fear BHAYASTHAN.

Atheism or NASTIKATVA consists in disbelief in God and dis-obedience of His commandments. To believe that there is no Creator of the Universe, that the universe exists of itself without the Creator, is atheism. The whole universe is pervaded with reasoning and intelligence and where reasoning and intelligence comes we shall have to believe

that there is some Mighty Being also, Who reasons. Again the whole Universe is based on calculations, mathematical truths, which denote the source from where the calculation originates. An astronomer by calculation is aware of the time and date when the earth will make a full round of the Sun and in what manner and why; but the astronomer knows only how to calculate, but there must be some Supreme Intelligent Mind, which has affected the calculation. He is the maker of the Sun and the Earth and the universe. There is nothing in the world without its Creator. Matter or PRAKRITI in atomic form may be eternal; Soul may be eternal, but there must be some mind, Some-one to arrange the matter in atoms to be changed into Sun, Moon, Earth, Planets, mountains, rivers, trees, etc. etc. Similarly there must be some Supreme Being to arrange the relation of the Soul and the matter. Body of the Cow is not the Cow; but soul put in that body is the cow; and how soul put into that sort of body is to make a cow, is known to Him, who has created the Cow, How milk the best food for all beings is produced from hay through the agency of a cow shows that there is a Supreme Intelligent Being.

Can a scientist produce an ounce of milk from millions and tons of hay? "Certainly not." This is why that we must have to believe in the Creator. Simple belief in Creator is no theism, but to believe Him as the Supreme Being. All Truth, All-Intelligence, All-Holiness, All-Happiness, Un-beginning, Almighty, Just, Merciful, Unborn, Infinite, Unchangeable, Eternal, In-comparable, All-support All-Governing, Omniscient, Un-Decaying, Immortal, Fearless, Incorporeal and to have full faith in Him and resign into His Divine Will, is theism. To Him alone worship is due. To believe otherwise is Atheism.

Veda is the revelation of God. It is the treasure of all virtue and knowledge. Just as God is endless, so his knowledge too is limitless, so all that is supported by the Vedas is DHARAMA and anything against it is ADHARMA. As has been truly remarked:-

“वेदं प्रतिपादितो धर्मः अधर्मस्तु तद्विपर्ययः।”

“One who speaks ill of the Vedas in an atheist.”

“Pursue the search, and you will find
Good senses and knowledge of mankind,
To be at least expedient.
And after summing all the rest.

Religion rallying in the breast.

A principal ingredient"

-Cowper.

72. दरिद्रता *Daridrata-Poverty and Decay.*

The foregoing compartment of 71 NASTI-KATVA-Atheism is followed by DARIDRATA meaning Poverty as against Prosperity, and decay in health and faculty of mind as well.

How appropriately it has been said :

दरिद्रता लजवावतु है और लाज न राखत प्राक्रम नासा ।

हीन प्राक्रम होत अनादर, अनादर है अति खेदरि सामा ॥

खेद बढ़ावत शोक सदाउर शोक से बुद्धि तजे निज धामा ।

बुद्धि बिना क्षय होय अरे मन दरिद्र है सब आपत्तिधामा ॥

Poverty breeds humility and shame. Humility and shame destroy all valour and the valourless feeble person is disregarded everywhere. Disrespect breeds contempt and the latter is the fore-runner of all sorts of misery. Misery begets Grief and grief results into loss of reasoning and intellect. To avoid poverty a man should not yield to chance, but must engage him-self in some definite and wholesome occupation however little profitable, because slow and steady wins the race. An occupation dependant on chance may make huge profit, but similarly is the risk of loss too. Loss results into poverty and poverty

breeds shame, shame loses valour - Loss of valour breeds contempt, and when a man is in contempt and is disregarded, there is no end of misery to him - Misery breeds grief and an agrieved man loses the faculty of reasoning. When a man has lost the power of reasoning he is on the path of decay and destruction. Thus DARIDRATA poverty is the root cause of all evils. Rational being should therefore be earning his livelihood in a right regular way, should be up and doing his duty to himself, his family and to his surroundings, duty to his nation and to his God.

दुःखं दुःख मिति ब्रूयात् मानवो नरकं प्रति ।

दार्द्रिया दधिकं दुःखं न भूतो न भविष्यति ॥

A man calls misery and adversity as hell, but there had been and there will be no misery and adversity greater than poverty.

दरिद्र्याद्मरणं मरणं संरोचते न दारिद्र्यम् ।

अल्पक्लेशं मरणं दारिद्र्यमनन्तकं दुःखम् ॥

Of the two poverty and death, death is preferable to poverty because pain in death is short-lived but the pain of poverty is endless.

But how wisely it has been remarked—

अहो न कष्टं सततं प्रवासस्ततोऽपि कष्टः परगेहवासः ।

कष्टाधिका नीच जनस्यसेवा ततो अपि कष्टा धनहीनता च ॥

Living always in a foreign country is not so painful as living with another's family or home, the service of a wicked man is more painful than the latter, but to be moneyless is the greatest misery and pain.

न द्ररिद्रस्तथा दुःखी लब्धक्षीण धनी यथा ।

But a poor is not so miserable as one, who has become poor on account of losing the wealth acquired by him.

Lowell thus describes beautifully the poor man's heritage:-

“What doth the poor man’s son inherit

A patience learned by being poor,
 Courage, if sorrow come, to bear it,
 A fellow feeling that is sure
 To make the outcast bless the door;
 A heritage, 'it seems to me,
 A King might wish to hold in fee."

Again see what Leland says:-

Storm and Sunshine :

“There are snows in December, and
rains in June,
There is darkness at midnight and sunshine
at noon;
But were there no sorrow, no storm cloud
or rain,
Who’d for the morrow with beauty again ?

The world is picture both gloomy or bright,
And quiet is the shadow and pleasure
the light,
And neither should smother the
general tone;
For where were the other if either
were gone ?”
—LELAND

The flame of fire though turned downwards goes upwards only. Poverty cannot let a man lose his patience.

Listen to what Johnson says :-

“Cowley, having known the perplexities of a particular condition, readily persuaded himself that nothing worse was to be found, and that every alteration would bring some improvement; he never suspected that the course of his unhappiness was within, that his own passions were not sufficiently regulated, that he was harassed by his own impatience, which would accompany him over the sea, and finds its way to American Elysium. He would, upon the trial, have been soon convinced that the fountain of content must spring up in the mind and that he who has so little knowledge of human nature as to seek happiness by changing anything but his own dispositions, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.”

74. सत्कीर्ति *Satkiriti-True fame.*

True fame is a virtue generated from 56 PAROPAKARA (परोपकार) Benevolence originated from 38 SATKARMARATI-Love of good-

ness having its source from 22 SADVIVEKA
Right Judgement.

स जीवति यशो यस्य कीर्तिं यस्य स जीवति,
अयशोऽकीर्तिं संयुक्तो जीवन्नपि मृतोपमः ।
चलं चित्तं चलं चित्तं चलं जीवति यौवने
चलाचलमियं सर्वं कीर्तिर्यस्य स जीवति ॥

He alone is living who has good reputation,
but he who has got bad name is dead though
physically alive,

Neither riches, nor mind, nor youth are
stationary. They alone live who are of good
name and fame.

यज्जीवति क्षणमपि प्रथितं मनुष्यैः,
विज्ञानं विक्रमं यशोभिरभज्यमानम् ।
तन्नाम जीवितमिह प्रवदन्ति तज्ज्ञाः
काकोऽपि जीवति चिराय बलिबुधमुक्ते ॥

He alone lives, who has been praised, though
for a moment for his Scientific discovery,
valour and fame. Does not a crow live a long
life living upon the thrown away remains of
food after lunch or dinner ?

Here we again quote the famous lines of
Shakespeare's Othello.

✓ "Good name, in man or woman, dear my Lord,
Is the immediate jewel of their souls,
Who steals my purse, steals trash: 'ts some-
thing nothing.

'twas mine,'t was his and has been of some thousands;

But he that filches from me my good name,
 Robs me of that, which not enriches him
 And makes me poor indeed.'

75. हिंसा *Hinsa-Cruelty to Animals.*

It is a vice, which is produced from 91 Ahankar or self-conceitdness letting the sinner fall in the place of fear 55 Bhayasthan producing 39 Grief Shoka which reproduces 19 Murchchha-Swooning or Stupefaction.

The Jains, the Buddhas, and all good religions preach AHINSA i.e. to do no harm to the animals. They call it a great virtue and so it has been ordained in the five Yamas of virtue :

तत्र हिंसासत्यास्तेय इन्द्रिय परिग्रहायमाः

Killing the domestic animals such as a cow, a goat, a buffalo, is a great sin against the society in which a man lives.

Thus flesh-eating is forbidden by the Shastras. To kill a cow, an ox, a goat or sheep for the sake of eating flesh is a great sin, because a living domestic animal serves human beings far more than when killed for the sake of its flesh. A cow, or a goat or a sheep satiates human with milk and with further supply of

progeny. The system continues for generations, but when killed would feed only a couple of or a dozen of men. The females of these domestic animals continually supply with milk and beget, and thus increase their species, the males are useful to the human beings in a number of ways such as transport, cultivation and various ways of agriculture and both the males and the females give valuable manure; and when dead, supply the human beings with leather, one of the essentially useful things for common and everyday use.

In agricultural countries like India, the very life of a human being depends upon them so to kill a domestic animal is to kill himself, the members of his family and his nation. Killing of these domestic animals whether male or female should be held a crime in the Penal Code and all butcheries should at once be stopped. When I was a boy I used to get milk 25 seers to 32 seers for a rupee and butter or clarified Ghee, an article of everyday use and necessity in every family in India from two seers to 2 1/2 seers for a rupee. But we now get milk hardly two seers for a rupee. Same may be argued for other kinds of grains and seeds forming food. India used to

export grain, seeds and other food stuffs, oil seeds cotton etc. to other countries. But now the Indian Government is begging other countries for the supply of them. It is all due to want of protection of these domestic animals. The Indian Government should remember that no nation will supply India with food stuffs any further and if shortage of food stuffs continue, the human race of India would become extinct. It is simply madness of the Indian Government to beg to foreign nations for food. The Indian nation must depend upon self-help. There will be no increase of food stuffs and grains by importing tractors and other machinery and vehicles to grow more food. It is all money wasted. The Indian Government will become debtors to America and other nations on account of borrowing heavy loans, finally the Indian Government will become bankrupt and again the creditor nations would dominate. If the Indian Government want to keep India free from the foreign domination, their first and the foremost duty, is to protect these animals, cultivate every inch of land whether in the planes or on the hills by means of these domestic animals. The Indian Government should remember that the

All-Protecting Father provides food for these animals at least six times more than the grain, the food stuff for human beings; therefore, their protection, preservation and improvement by cross breeding etc. is almost necessary. Grow more food for human beings means grow more food i.e. fodder for the domestic animals too, in the shape of Bhusa, husks, oil-cake etc. etc.

Import of foreign-made machinery should at once be stopped and use of foreign machinery of every sort be prohibited. India is the richest and the most resourceful country. Every sort of raw-material and every sort of ore is available, the Indians should make their own machinery to be used for the purpose of agriculture, transport or for preparing finished articles from raw-material. The Indians will only prosper if they treat these domestic animals as members of their own family as already emphatically stated in my booklet "An Observation on Food Production Drive by the Prime Minister Shri Nehruji."

I was in London on 14-7-32. The Southern Ireland parted away from U. K. and its Prime Minister Mr. De Valera, founded out an Independent State. The English were very much

annoyed and stopped importation of many necessary articles like milk butter etc. from Ireland. De Valera was invited to British Parliament and was asked to check his movements against England. But he was adamant and refused to listen to the English. He returned to Ireland and placed the subject for debate before the Irish Senate. I went to Ireland, attended the senate on 18-7-52, and heard the debate. One Senator, the leader of the opposite party grossly abused De Valera Exclaiming "He would make Ireland poorer and would ultimately ruin her. England is the only market of Ireland." In reply De Valera retorted "If England ceased to import these commodities, there will be no harm. Our children will consume more milk and will grow stronger and healthier to defend their country" Really it was so. I was putting up in the Star Hotel and milk was supplied to me at a penny a pound. The quality of milk was so very nice that could not ^{be} dreamed of in India. Every cow was allowed a plot of land to graze freely, and all the cattle were in sound health. So I again emphasise: **Preservation and protection of cattle is the preservation and protection of one's own nation.**

To say that the Hindu Shastras allow sacrifice of cow, horse and goat etc. is a lie. All these domestic animals of the species of cow, goat sheep, horse, ass, camel are equally valuable and precious, none inferior to the other. The female buffalo or a cow gives milk only but the sheep give, besides milk cloth and furniture too. Ahinsa—Protection of these animals therefore, should be the watch-word for the Indians, as ordained in Yajur Veda: पशून् माहिंसीः। गाम् माहिंसीः। अविमा हिंसीः इमं माहिंसीः द्विपदं पशुं माहिंसीः रेकशकं पशुम् इत्यादि Tend and protect cattle, do not slaughter a cow, do not kill two footed beast and do not kill a hoofed animal.

76. आत्मनैर्मल्य Purity of Soul *Atmanairmalya*

It is a virtue originated from 56 SADA-CHARA-Good Conduct which is generated from 40 Samyam Temperance, which has its source from 20 SATSANGA-Good Company. This purity of soul leads to 92 Avikaltapascharya-Complete Austerity which again leads to 105 KAILASHA or Paradise from which there is no fall. Thus purity of soul is a great virtue to win immortality ; this virtue is attained by high learning and sacrifice.

Purity of Soul consists in (1) Causing no pain to others (2) Keeping righteousness in

mind, speech and action. (3) In giving up falsehood and other vices. (4) In keeping the vow of chastity. (5) In subduing the senses and in observing the ten essentials of religion: DHRITI-Patience, KSHAMA - Forgiveness, DAMA-subdual of senses, Asteya Honesty, Shauch Sanctity, Indriya-Nigraha-Controlment of the senses, the Dhih reason, Vidya-knowledge, Satya-Truth, AKRODHA-Tranquility.

The practice of these ten essentials of religion or rules of conduct of life is binding on all persons in all orders and in all stages of life. This alone can give Atmanairmalya or purity of soul.

77. सन्यासाश्रम Sanyasashrama—*Duties of the 4th Stage of Life of Philanthropy and Renunciation.*

It is the special duty of a Sannyasin or a divine to practise the ten essentials of religion or virtue (enumerated in the 67th compartment) himself and persuade others to follow the same in life.

Again Manu says in VI. 81.

अनेन विधिना सर्वान्स्त्यक्तवा संगान् शनैः शनैः ।
सर्वद्वन्द्व विनिर्मुक्तो ब्रह्मण्येवाव तिष्ठते ॥

Thus a monk gets repose is Supreme Being by gradually giving up the evils born from attachment to the worldly objects, and rising above the joy and sorrow and other pairs of opposite feelings, emotions and desires etc. It is the chief duty of a monk to show to conviction to all the lay persons and to others the truth of all things and actions, to dissuade them from all kinds of evils to remove all their doubts and to engage them in action based upon righteousness.

Sannyasashrama or stage of renunciation should be adopted by those alone who are highly learned, who observe righteousness, who have full faith in God, who have got their minds detached from the pleasures of the world and who are benevolent to all.

The virtue of renunciation gives Godly pleasures here below and unfading happiness of Salvation after death.

सम्यङ् नित्यमास्ते यस्मिन् यद्वा सम्यङ् न्यस्यन्ति दुःखानि ।

कर्माणि येन स संन्यासः सप्रशस्तो विद्यते यस्य संन्यासी ॥

That person is called a Sannyasin or Monk, who knows God, and who has ceased to do evil deeds and is of good nature.

The man of this order should practise deep-breathing, as much as he can, repeating

the none syllable Om-and the seven names of God, called the Vyahritis explained in Chap.VII.

This sort of deep-breathing is the primary duty of a Sannyasin because-

दहन्ते ध्माय मानासां धातूनानां हि यथा मलाः

तथेन्द्रियाणां दहन्ते दोषाः प्राणस्य निग्रहात् ॥

मनु ६-५१

The regulation of breathing destroys the defects of senses and will, just as heating and smelting remove the dross of metallic ores.

Manu VI. 71.

Again :-

प्राणायामैर्देहेदोषान् धारणाभिःश्च किल्बिषम् ।

प्रत्याहारेण संसर्गात् ध्यानेनोश्वरान् गुणान् ॥

So the holy man or Sannyasin should destroy the defects of mind and internal sense and the senses by daily practice of deep-breathing; sins by Dharana-meditating on the name of God; the evils of attachment to the worldly objects by humility and subjugation of senses and the atheistic tendencies or the defects of the soul with regard to joy and sorrow, ignorance and other imperfections by incessant contemplation on the Divine Attributes.

उच्चावचेषु भूतेषु दुर्ज्ञेयामकृतमात्मभिः ।

ध्यान योगेन संपश्येद् गतिमस्यान्तरात्मनः ॥

Manu VI. 73

By contemplation and introspection he should peep into the ways of God, dwelling in the heart, into the working of the soul, and realise the working of the Supreme Being in all things small and great which knowledge is hard to obtain by the uninitiate and ignorant.

अहिंसयेन्द्रियासङ्गैर्वैदिकैश्चैव कर्मभिः ।

तपसश्चरणैश्चोग्रैः साधयन्तीह तत्पदम् ॥

Manu VI. 75

None but the Sannyasin or selfless holy man can attain the plane of beatitude or salvation and help others in its obtainment in this world, by hating no being, by giving up the pleasures of the senses, by doing the work ordained by the Vedas and by practicing severe susterities.

यदा भावेन भवति सर्वभावेषु निःस्पृहः ।

तदा सुखमवाप्नोति प्रेत्य चेह च शाश्वतम् ॥

Manu VI. 80

When a monk becomes free from desires for worldly objects or any kind of hankering of the flesh, and purified in convert working of the passions and avert actions of the body, he obtains un-intermittent joy in present life and after death.

यच्छेकद्वाह मनसी प्राज्ञस्तद्यच्छेद् ज्ञानात्मात्मनि ।

ज्ञानात्मानं महति नियच्छेत्तद्यच्छेच्छान्त आत्मानि ॥

on road and move on. He should always drink the water strained through a peice of cloth and always speak the truth. He should always ponder well and adopt truth and reject falsehood.

Again :-

क्रुद्धयन्तं न प्रति क्रुद्धेदाक्रुष्टः कुशलं वदेत् ।

सप्तद्वारा वकीर्णं च नवाचमनृतां वदेत् ॥

Manu VI. 48

Whenever any body is angry with him in preaching or conversation and take spitefully of him or slanders him, he should not be angry with him; but on the contrary, he should always speak what is good for him. On no account whatever he should ever by speaking falsehood vitiate his speech, diffused in seven portals as it were, when coming out, the mouth, two nostrils, two eyes and two ears.

अध्यात्मरतिरासीनो निरपेक्षो निरामिषः ।

आत्मनैव सहायेन सुखार्थी विचरेदिह ॥

Manu VI. 49.

Being firm in faith in his self and the Supreme Being, living independently, and abstaining from the use of flesh foods and strong drink, a monk should always go about preaching to promote the cause of religion and of knowledge in the world, reposing on the power of the soul for his own happiness.

Again:-कृत्त केश नखश्मश्रुः पात्री दण्डी कुसुम्भवान् ।

विचरेन्नियतो नित्यं सर्वभूतान्य पीडयन् ॥

Manu VI. 52

Clipping the hair, mustaches, and beard, and paring the nails, he should take a good vessel and a staff and put on clothes coloured with mahogany or Kusum. Having no doubt whatever as to the existence of the self and the mind fixed on God, he should go wherever he likes injuring no sentient being.

इन्द्रियाणाम् निरोर्धेन रागद्वेष क्षमेण च ।

अहिंसया च भूतानाममृतत्वाय कल्पते ॥

Manu VI 66

He should restrain the senses from falling into vice, renounce animalism or fondness and hatred, and having no enmity with any sentient being develop his powers to attain salvation.

The duties of a Sannyasin require the performance of the five sacraments, the control of the senses, vegetarian diet, study and instruction of knowledge, kindness to all, non-receipt of charity and research into the spiritual phenomenon. He should ever try to practise virtue and persuade others to do the same. He should be impartial to all beings of any order. He should bear in mind that the staff, bowl, colo

ured scarf and the like things are not the essentials of religion.

78 ईश्वरोपासना *Ishwaropasna Resignation Unto God*

It is the result of 62 ISHWARBHAKTI deep-devotion unto God the maker of the Universe; which results in the Holy Communion with Him 98 ISHWARSANSARGA and finally leads to 107 VAIKUNTHA or the Perfect Beatitude from which there is no fall and which is another phase of immortality.

UPASANA literally means to sit near. ISHWAROPASANA means approaching in meditation to God i. e., to feel one's self in the Presence of God.

we quote here the Vedas:-

युञ्जते मन उत युञ्जते धियः विप्राः विप्रस्य बृहतो विपश्चितः ।
विहोत्रादधे वयुना विदेक इन्मही देवस्य सवितुः परिष्कृतिः

तथा य० ११-४ ऋ० अ० ४-४ अनु २४-१

“The wise Yogins the worshippers of God, concentrate their mind on and seek union with Omniscient Lord, who has made this world and is witness to the good and evil thoughts of all the Jiwas (beings) and knows all the creatures. He is One without Second, All Pervading and knowledge, itself. There is no one superior to HIM. To HIM the illuminer and Maker of the universe should all men, under

all circumstances, offer highest praise. In this way will the Jivas be able to attain HIM”

Rig. IV. 4. 24.

Again Yajurveda, XI. 1. 2, 3.

युञ्जानः प्रथमं मनस्तत्वाय सविताधियः ।

अग्निर्ज्योतिर्निचाय्य पृथिव्या अश्व्याभरत् ॥

युक्तेन मनसा वयं देवस्य सवितुः सवे स्वर्गाय शतया ॥

युक्त्वाय सविता देवान् स्वर्गतो धिया दिवम् । बृहज्ज्योतिः

करिष्यतः सविता प्रसुवाति तान् ॥ म० ११ । १, २, ३,

“May we with our inner senses rendered pure by Yoga and developing our Yogic powers, seek to dwell in the infinite glory of the self-luminous Lord, the Giver of happiness, and Indwelling Ruler of all that we may attain the bliss of emancipation.”

“The In-dwelling Ruler of all, the Lord Supreme, graciously illumines the souls of Yogi worshippers, who, with the help of Yoga exercises, worship HIM with pure thoughts and love. The Most merciful Lord in His mercy reveals His infinitely bright form to His loving worshippers and renders them happy by bestowing on them the gift of emancipation.”

“The blessings of the Eternal Brahma descend upon those who worship Him with firm resolve and earnestness of soul; and their fame spread far and wide like that of the learned in

the paths of righteousness. Those worshippers alone who obey His will and serve Him the Blissful and the Eternal Lord, are able to perform glorious deeds of Knowledge and worship and to make happy regions or births their abode. May the teachers and learners of worship listen to this carefully."

"The learned Yogins, who have attained clear vision and whose intellect has become pure and clarified and who possess the power of concentration of the mind seek to control their arteries, veins etc., for the purpose of worshipping God with the help of Yoga exercise, i. e., they practise to realise the presence of the Lord in them and perform acts which are consonant with the science of Yoga. Such men easily obtain rank among the learned Yogins and attain the state of the highest bliss.

79. मोह *Moha-Delusion.*

This vice is generated from 99 LOBHA-Avarice, the greatest of vice. On account of Moha or Delusion one becomes 63 PAKSHA-PATI-Partial, Partiality produces Injustice 43 ANYAYA and from injustice comes 27 Ninda disgrace, an unjust man is disregarded and when disregarded, 7 VAIBHAVNASHA Down-or loss of prosperity is sure.

80. अज्ञान निवृत्ति Ajnanivritti - *Freedom from Ignorance.*

Ignorance is no bliss. It is a misery and therefore the Guru-Mantra, or Gayatri explained in Chap. VII, wherein we pray God to help us to sharpen our intellect and thus give us the power of right judgment, is regarded the best teacher Mantra of the Vedas.

अनित्या शुचि दुःखानात्मसु नित्य शुचि सुखात्मख्याति रविद्या ।

It is an aphorism from Yoga. 11. 5. Ignorance consists in- (1) Belief in the unstable world and the decayable body to be permanent i. e., to regard the phenomenal world and the decaying body to be permanent i. e., to regard the phenomenal to be everlasting and eternal and to try to make the physical body angelic.

The belief of purity in impure objects. The idea of pleasure in the real form of pain resulting from excessive indulgence in sexual pleasures.

Thinking of this body to be the man or mind and the matter to be spirit.

The removal of this sort of belief is to be free from darkness and ignorance. Ignorance can be dispelled only by 60 VIDYABHYASA-Study and attainment of knowledge, and when ignorance is dispelled it leads to 96 Joy-

ANAND. So we say—Freedom from ignorance is the greatest bliss.

It has therefore been again and again prayed :

असदो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मा मृतं गमय ।

O Great Teacher Supreme Being ! lead us from the path of falsehood to that of truth, take us from the darkness of ignorance to the light of knowledge and save us from the disease and death and give us the happiness of Salvation and Immortality.

81. कामवासना *Kamvasna-Passion*.

It is a vice begot from 97 KUSANG-bad company and produces 61 KRODHA-Anger which makes a man 45 BUDDHINASHA lose his faculty of reasoning and further makes him commit 25 "ATMA - GHATA" suicide or destruction of one's self and lets him fall to 9 Tamolok - the Region of hellish darkness.

ये हि संपर्शजा भोगा दुःखयोनय एवते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

The pleasures of the senses are the source of evils. They are fleeting, the wise do not indulge in them.

काम क्रोध लोभ मोह शत्रु हैं ये महाबली ।

इनके हनन के वास्ते जितना हो तुझसे करयतन ॥

Kama-Passion, Krodha-Anger, Moha-Delusions Undue love or fondness for a thing are the great enemies of a man and should be avoided down right, otherwise fall on account of them is sure. Lord Krishna in Gita Chap 16-21 says:

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥

Kama-passion, Krodha-anger, लोभ avarice these three are the destructive ways to hell and therefore, should always be avoided.

Arjun asked Lord Krishna-

अथ केन नियुक्तो इमं पापं चरित पूरुषः ।

अनिच्छन्नपि वाष्णेय वलादेन नियोजितः ॥

What impels a man to sin against his will and as it were under compulsion?

Lord Krishna replied-

काम एष क्रोध एष रजोगुण समुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

It is desire, it is passion which is produced from the activity of the soul. Know it to be man's great devourer, great tempter and arch enemy.

शक्नोती हैव यः सोढुं प्राक् शरीर विमोक्षणात् ।

कामक्रोधोद्वेगं वेगं स युक्तः स सुखी नरः ॥

He is saved, he is happy, who has learnt to breast the storm of evil desires and passions before he dies.

धूमेना त्रियते वह्नि र्यथा दर्शो मलेन च
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्

He is surrounded with it as fire is enveloped
with smoke, as a mirror is covered with dust,
and as a foetus is enclosed with the after-birth.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

Man's reason is clouded with it. It is his
perpetual enemy. It is an unsuitable desire
ever hungry like fire.

इन्द्रियाणि मनोबुद्धि रस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञान मावृत्य देहिनम् ॥

The senses, the will and the intellect are
said to be its seat. By these means it bewitches
man after bewildering his reason.

How to cure it and how to overcome it.

तस्मात् त्वमिन्द्रियाण्या दौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥

Therefore, O Arjun first thou shalt have
control over thy senses and then conquer this
evil, the destroyer of the secular and the
spiritual knowledge.

इन्द्रियाणि पराण्याहु रिन्द्रि येभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्योबुद्धेः परतस्तु सः ॥

The senses are said to be above the objects,
the will is above the senses, the intellect is

above the will, but that which is above the intellect is desire KAMA or Evil Passion.

एवं बुद्धे परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

Thus having ascertained it as above the intellect and having subdued it by means of thyself vanquish Arjun, Long-in arms, the enemy, the inveterate deep-rooted evil passion.

Again be it noted that :-

न जातु कामः कामनामुपभोगेन शाम्यति ।

हविषा कृष्णवर्तमेवभूयरेवाभि वर्धते ॥

Just as oblations offered to the fire increase the flame, so the desire of passion is never quenched by fulfilling it rather satiation of one desire increases another and so on.

82. लोलुपता Lolupata-Greediness.

99 लोभ Lobha-avarice and लोलुपता Lolupata-Greed are allied terms. To make distinction between Lobha and Lolupta, it is necessary to state that Lolupata-Greed denotes the idea of convetuousness for instance :

न दातुं न उपभोक्तुं च शक्नोति कृपणः श्रियम् ।

किंतु स्पृशति हस्तेन नपुसङ्क इव स्त्रियः ॥

A greedy or convetious man only touches the receipts of the money of his income, neither he enjoys himself nor he gives it to others;

he simply hoards it. He is like a man devoid of manhood, who simply touches his wife without any sort of sexual enjoyment :

दानोपभोग रहितो दिवसा यदि यांति वै ।

स लोहकार मस्त्रेव श्वसन्नपि न जीवति ॥

The Life of a covetious man, who neither enjoys his wealth himself nor gives it to others is like the bellows of an ironsmith, which breathes, though really dead.

83. दुष्टावास Dustavas—Bad Surroundings.

It is a cross of sins and also generates 65-DURVASANA Impurity of thoughts begetting 47 DURVYASANA-vicious habits resulting into 29 Commission of evil deeds-DUSH-KARMA which in its turn produces 11 Pusilanimity or Cowardice resulting into 8 PRANASANKATA or Risk of life.

Therefore it is said.

अहो दुर्जन संसर्गात् मान हानिः पदेपदे ।

पावकोलोह संघेन मुद्गरैरपि हन्यते ॥

Evil company breeds contempt at every step. Even fire with the association of iron is beaten with hammer. Red hot iron is tempered with hammers on the envil.

अगुरप्यसतां संगो सद्गुणं हन्ति विस्तृतं ।

गुणरूपान्तरं याति तत्क्रयोर्गाद्यथापयः ॥

The slightest company of the wicked vanishes the vast good qualities of a good man just as a little quantity of curd water changes the very propensity of the milk.

84. पापनिवृत्ति Papanivriti—*Abstention or freedom from sin.*

It is the stage arrived at after good many efforts. It is a crossing centre of virtues. From 80 AJANANIVRITTI Freedom from Ignorance to 96 ANANDA Joy, and from 78 ISHWARO-PASANA-Resignation unto God to 98 ISHWARSANSARGA-Holy communion with God. Under such conditions a man cannot be influenced to do evil deeds.

85. कर्तव्येच्छा Kartvyechha—*Eagerness to discharge one's own duties.*

It is also a compartment of stage of desire and eagerness to do one's own duties.

To understand what is one's own duty to himself, to his family, to his neighbour, to his nation or Country, is in itself a great virtue and when knowing what to do, one endeavours to do it and fulfills it right honestly, bliss of self-satisfaction comes of itself; but if one waves, does not come to the right conclusion of the performance and neglects to do his duty, he is on the path of evil.

कर्तव्य माचरन् काममकर्तव्यमनाचरन् ।
 तिष्ठति प्रकृताचारे यः स आर्य इति स्मृतः ॥
 कर्तव्यमेव कर्तव्यं प्राणैः कण्ठ गतैरपि ।
 अकर्तव्यं नैव कर्तव्यं प्राणैः कण्ठगतैरपिः ॥

What one thinks one's own duty must be done at any cost.

What is not to be done, should never be undertaken.

Again it has been said in Mahabharat :-

न वैरुदीपयति प्रशान्तं न दर्पं मारोहति वास्तमेति
 न दुर्गैः स्तोस्मीति करोत्यकार्यं तमार्यशीलं परमाहुरप्याः ।
 न स्वे सुखे वै करोति प्रहर्षं नानस्य कर्म दुःखे भवति प्रतिष्ठा
 दत्त्वा न पश्चात् कुरुतेऽनुतापं कथ्यते सत्पुरुषार्यशीलः ॥

An Arya or gentleman is he, who never keeps enmity with others, who is of peaceful mind, who is not conceited, who is not despondent, who will never do a wrong deed though in affliction and trouble, who is not content with his own joy but who tries to give relief to others in trouble and who never repents for what he has donated.

Dr. Adam Smith says about Moral Rules and sense of Duty:

“The regard to the general rules of morality is what is properly a sense of duty—a principle of the greater consequence in human life, and the only principle by which the bulk of man-

kind are capable of directing their actions. There is scarcely any man, who by discipline, education, and example may not be so impressed with regard to these rules of conduct as to act upon almost at every occasion with tolerable decency and through the whole of his life avoid any tolerable degree of blame. Without this sacred regard to the general rules of morality, there is no man, whose conduct may be much depended upon. It is this which constitutes the most essential difference between a man of principle and honour and a worthless fellow. The one adheres on all occasions steadily and resolutely to his maxims and preserves through the whole of his life one even tenor of conduct. The other acts variously and accidentally as humour, inclination, or interest chance to be uppermost."

Again Wordsworth on Duty:—

Stern daughter of the voice of God !

O duty ! if that name thou love,

Who art a light to guide, a rod

To check the erring, and reprove;

Thou who art victory and law

When empty terrors overawe

From vain temptations dost set free;

And calmest the weary strife of frail

humanity".

86. समाधि Samadhi Meditation—State of Trance

Meditation is the 10th step of the Royal Road from 5 - SUSANSKARA—consecration or sacrament to the last of 108 Immortality and coming after 77 Sanyasashrama or the duties of the stage of SANYASIN or philanthropist, leading to 95 PARAMHANSAGATI or total abstinence from worldly objects.

समाधि निर्धूत मलस्य चेतसो निवेशतः स्यात्समि यत् सुखं भवेत् ।
न शक्यते वर्णयितुं गिरा तदा स्वयं तदन्तःकरणेन गृह्यते ॥

It is a verse from Upnishads. It means the joy experienced in communion with God by a person whose thoughts are absorbed in thinking of God, who is at one with the Deity, and whose taints of ignorance and other vices are removed from the influence of trance or communion, cannot be expressed in speech for it is felt by the Ego or Self in its innermost consciousness.

The word UPASANA - Meditation - means proximity to or realisation of God. All the details of the eight - fold Yoga or process of concentration of attention in God, should be thoroughly gone through to realise or to approach God, the Inmost soul of all, Who pervades all.

The following are the eight stages or process of concentration of attention in God:-

- (1) Yama Moral Duties.
- (2) Niyama Religious rites.
- (3) Pranāyama Deep breathing.
- (4) Pratyahara Mortification.
- (5) Asana ... Poses
- (6) Dharana Concentration.
- (7) Dhyana ... Contemplation.
- (8) Samadhi Trance.

THE YAMA - तत्र हिंसा सत्यास्तेय ब्रह्मचर्यापरिग्रहा यमाः

- (1) Regard of truth in thought speech and action.
- (2) The giving up of theft in mind, word and deed.
- (3) The curbing of amativeness.
- (4) The absence of pride.
- (5) Giving up of selfishness and fickleness in the extreme. YOGA. 11. 32.

This is an aphorism from Patanjali Yoga Philosophy. Its purport is that, he who wants to learn meditation, should take such preliminary steps as not to hate anybody, always to love all, to speak the truth, never to tell a lie, never to steal, to be honest in dealings or keep the senses under control, never to be a cheat, to be humble, never

to be proud. The five merits YAMAS and form together what is called the first part of Yoga or meditation.

शौच सन्तोष तपः स्वाध्यायेश्वर प्राणिधानानि नियमाः

Yoga II. 32.

One should keep up the internal purity of the renunciation of hankering and hatred and the external by means of water bath and the like purifications. A person should exert himself - conscientiously and righteously. He should not be overjoyed and puffed up with profit or bulk nor ejected at loss. He should be cheerful, give up idleness, be always active, endure pleasure and pain. He should act upon the precepts of religion, but should never entertain the thoughts of - irreligion. He should ever study and teach true scriptures and other books and should keep a good company. He should devote his life to carry out the commandments of God.

The five merits-Niyamas form together what is called the second stage of Upasna.

When a person wants to meditate, he should repair to a secluded, clean place, take a comfortable seat, practise deep breathing, check the tendency of the senses towards the external objects. He should absorb himself in

contemplation of the Supreme Being. Thus practising, his mind and internal senses are purified and filled with truth. He should practise YOGA that is concentration, meditation and absorption.

Meditation is of two kinds. Saguna-Positive phenominal and Negative-nominal. Positive meditation consists in thinking of God's attributes as omniscient; and the like; and Nirguna - Negative consists in being absorbed in contemplating on the Supreme Being as pervading the interior and exterior of the subtle soul and as free from the material qualities of repulsion, taste, odour, touch and the like. In the verse

सपर्य्यागाच्छुक्रमकायमब्रवणमसना,

विरं शुद्धमपाप विद्धम् ।

कविर्मनीषि परिभू स्वयम्भू याथा तथ्यथोर्यान्

व्यदधात् द्वाश्वतीभ्यः समाभ्यः

Yajur-veda XII 8.

The words शुक्रं SHUKRAM-Almighty, शुद्धम् SHUDDHAM-Pure, denote worship of God as possessor of qualities and the words. Without body अब्रवणम्-Abraavanam-Without Muscles, arteries etc., denote worship of God as devoid of qualities-which are of different forms of matter in accompaniment of soul or Jivatama

Similarly in the verse

एको देवः सर्व भूतेषु गूढः सर्वव्यापी सर्व मूत्रात्मा
कसार्ध्यक्षः सर्वभूतधवासः साक्षी चेतः केवलो निगुणश्च

God is one, He is hidden in all creatures, is All-pervading and is the inmost self of all creatures. He is the Ruler of all, the Support of all, He is the witness of all-He is the Absolute and devoid of all qualities. The words 'God is one etc,' denote worship with qualities सगुणोपासना and the words devoid of qualities denote worship निगुणोपासना without qualities. God possesses qualities because He has the attributes of Omniscience etc. He is devoid of qualities because He is free from pain and ignorance etc.

When God is thought of as All-pervading, the Ruler of all, the Master of all, consciousness itself, we worship HIM as the possessor of qualities. When we say God is Unborn, without change, without body etc. we worship Him as one without qualities.

87. देवनिंदा Devninda-*Blasphemy*.

Blasphemy-To slander the Superiors.

Calumny or to speak ill of others is in itself a vice. It exposes one's own weakness of mind, but to speak ill of the great beings, superior beings, or benefactors or the Supreme Being is a very

heinous sin. If a man throws dust upon the Sun, it falls upon his own head. To praise the good, raises a man, enlarges his heart, gives joy, but to speak in disrespect of others, to slander and lower the beauties of others and find fault with the good propensities of the generous, is a sin, which lowers him in the eyes of his hearers.

88. दया *Daya-Mercy Compassion.*

It is the crossing of four virtues—From 74 SATKIRTI—True fame Leading to 94 ADHI-PATYA or Supremacy and from 76 ATMA-NAIRMALYA—Purity of soul to 22 AVIKAL TAPASCHARYA—complete Austerity.

To feel compassion for the afflicted is natural and those who do not do so spoil their nature and are no better than beasts. But even beasts have instinct to show mercy to the afflicted and to those who come under their care. It is a God-given virtue and must be adhered to. The central virtue of mercy has been much stressed and impressed upon by Lord Buddha.

How appropriately it has been said DAYA Compassion मासाशिनः कुतः meat-eaters lose every jot of compassion. A meat eater simply to

satisfy his sensation of tongue does not know what crime he is doing. The first draw-back in a flesh-eater is that he eats meat of those animals that repose confidence in him and take him to be their protector. He is too weak to kill those who are physically superior to him. I have not seen any man eating the flesh of powerful beasts, the lion, the wolf, but they generally eat meat of the domestic animals or of such animals of the forest who live upon leaves, grass and herbs, but not of such animals as a lion, a tiger, who live upon prey of other animals.

पश्य भक्षकयो संधि एकस्य क्षणिका

प्रीति रन्यः प्राणै विमुच्यते ।

Look at the alliance of the devourer and the devoured :

One takes the life of another for a momentary pleasure. None has any right to destroy the other, however small and insignificant creature it may be, because the life is infused in the highest being or in the most insignificant creature by God. It is to incur displeasure of the Almighty Creator. The mercy of the Omniscient God is everywhere manifest. It is, therefore, natural that we should be merciful

in our actions and dealings. Shakespeare on mercy says :-

“The quality of mercy is not strain’d
It droppeth as the gentle rain from heaven
Upon the place beneath, it is twice blessed;
It blesseth him that gives and him that takes;
‘Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown.”

89. स्वच्छंदाचार Swachhandachar—*Wantonness*.

This is the centre of the cross stage of vices and a vice in itself. It is the cross stage from 81 Ahankar—Self-conceitedness to 75 HINSA—Cruelty to animals, and from 93 VISHYANU-RAGA—Love of carnal pleasures to ADHAIRYA—Impatience, a vice letting a man fall to 71 Nastikatva-atheism down to 53 AJANANDH-KARA—Ignorance, down to 35 Pramada-slothfulness on account of Intoxication, to 17 चोरपाप प्रवृत्ति GHOR PAPAPRAVRITTI—Indulgence in utter sinfulness to 2 KUMBHIPAKA—Hell.

A man therefore should guide himself by the Social laws of the nation and the country in which he lives and by the religious laws of the Faith which he embraces. Moving wantonly without caring for the religious, moral and social laws, his fall to the deepest and darkest place is certain.

There is difference between liberty and wanton-ness as observed by Cowley.

“The liberty of a people consists in being governed by the laws which they have made themselves, under whatsoever form it be of Govt. The liberty of a private man consists in being master of his own time and action, as far as may consist with the laws of God and of his Country”
—Cowley.

90. द्रोह Droha—Treachery.

It is one of the greatest crime and it is another phase of Breach of Trust in 54 विश्वासघात Breach of Trust, which makes a man fall to Ghornaraka or the hell from which there can not be regeneration. A treacherous man can never be prosperous. Treachery makes a fall to poverty, the home of all ills and miseries. To trust none and distrust all is in itself a misery, so in the walk of life, one has to remain very cautious. Cowards only commit acts of this vice and they are to be hated everywhere as has been observed.

विश्वासो प्रतिपन्नानाम् वञ्चने का विदग्धता ।

अङ्गमारुह्य सुप्तानां हन्तुं किं नाम पौरुषम् ॥

It is no shrewdness to deceive one, who has reposed trust. It is no valour to kill one confidently sleeping in the lap.

न विश्वसेत् अमित्रस्य मित्रस्यापि न विश्वसेत् ।

कदाचित् कुपितं मित्रं सर्वं दोषं प्रकाशयेत् ॥

One should never trust an enemy and a friend of approved character only should be trusted with things that do not deserve to be divulged. It is possible that a friend in an angry mood may betray the secrets. Great choice should therefore be exercised in selecting a companion or a friend as has been advised as below by F.F.

“We may often exercise a choice as to who shall be our companion, but we have little control over the circumstances, out of which friendship grows, and therefore instances of its successful formation, though delightful to hear, can seldom be held forth for imitation. Yet the experienced may do well to warn the warm-hearted and confiding most rely implicitly on any man : however ~~and~~ generous, may be ^{his} present conduct, if he does not possess, besides a natural amiable disposition, a conscience regulated by principle and an understanding clear of discernment too strong to be surveyed by the opinions of a multitude or what is not influential on the weakminded, the vicissitudes of future”.

91 अहंकार *Ahankar-Self-Conceit.*

It is one of the greatest vice in the first column of the oblong of 99 compartments of SANSARCHAKRA from top to bottom. Self-conceitendness consists in the wrong belief of one's self as superior to others. It is a vice which lets one fall from the top to the down-most pitch. A self-conceited man, becomes 75 Cruel; Hinsa-Cruelty in him has its reaction in in 55 BHAYASTHAN-Fear, which produces 39 Shoka-Grief which results into 19 MURCHHA Swooning or stupefaction which is another phase of (3) Deepest Agony or MAHADUHKHA. One who has not true estimate of one's self, and falsely thinks himself superior to others places himself in a very false position and a painful state.

He that is proud and conceited eats up himself. Pride is his own glass, his own trumpet, his own chromite and whatever praises itself but in the deed devours the deed in the praise.

It has been very rightly observed-

परैः प्रोक्ता गुणा यस्य निर्गुणोऽपि गुणी भवेत् ।

इन्द्रोऽपि लघुतां याति स्वयं प्रख्यापितैर्गुणैः ॥

A man of no qualifications is taken as a man of qualifications, if they are narrated

by others. One, though he be a very great man, is taken as a loafer if he praises himself.

Therefore—

स्वयं तथा न कर्तव्यं स्वगुण ख्यापने पुनः ।

स्वगुण ख्यापनं युक्त्या परद्वारा प्रयोजयेत् ॥

A wise man should hesitate to speak of himself, of his good qualities and should so arrange that they be narrated by others.

“Few men, perhaps think better of others than of themselves, nor do they easily allow the existence of any virtue of which they perceive no traces in their minds: For which reason it is observable, that it is extremely difficult to persuade a rogue that you are honest man, nor would you succeed in the attempt by the strongest evidence, was it not for the comfortable conclusion, which the rogue draws, that he who proves himself to be honest, proves himself to be a fool at the same time.” —Freldenry.

A big writer observes :—

“Pride has, of all human vices, the wildest dominion; it appears in the greatest multiplicity of forms and lies hid under the greatest variety of disguises; disguises, which, like the moon’s veil of brightness are both its lustre

and its shade and betray it from others though they hide from ourselves."

"Pride according to the doctrine of some, is the universal passion. There are others who consider it as the foible of great minds; and others again, who will have it to be the very foundation of greatness; but to real greatness which is the union of a good heart with a good head, it is almost diametrically opposite as it generally proceeds from the depravity of both and almost certainly from the boldness of the latter. Indeed, a little observation will show us that fools are the most addicted to this vice and a little reflection will teach us that it is in-compatiable with true understanding. Accordingly we see that while the wisest of men have constantly lamented the imbecility and imperfection of their own nature, the meanest and the weakest have been trumpeting forth their own excellencies and triumphing in their own sufficiency." —Fielding.

A rebuke for pride:

"I saw him with that Lily cropped,
 Impatient swim to meet
 My quick approach and soon he dropped
 The treasure at my feet,
 Charmed with the sight, the world, I cried,

Shall hear of this thy deed:

My dog shall mortify the pride

Of man's superior breed; —Cowper.

92. अविकल तपश्चर्या Avikalatapascharya—*Practice of complete austerity.*

It is a virtue. Body desires physical lust, the more a man restrains himself from it, the more pious he becomes and less is the desire of enjoyment of sensual pleasures. Peace of mind is very essential to have real happiness. Austerity in enjoyment of sensual pleasure is necessary to check the चञ्चलमन the ever active mind from the sensual pleasures. Food is necessary to keep up the physical strength of the body. Cow's milk is the best diet for the nourishment. Milk can be had from the cow without giving any trouble to her or to her calf when the latter begins to live upon grass; but to satiate, the taste of tongue, is it not a sin to feed her well and then to kill her for eating her beef? Therefore, restraint from using beef for satiation of the sensation of tongue is very necessary, and to live upon her milk is an act of austerity, which does indefinite good to the user, to the society and to the world at large. The same can be said

of other ways of observing, keeping and maintaining austerity.

Cohabitation with one's own wife for sake of begetting children is a virtue but frequency in it, becomes vice, makes the doer weaker and weaker and finally makes him lose his health and destroy the power of begetting healthy and strong children. Restraint therefore, from too much indulgence in sensual pleasures is a virtue. A highly qualified learned and highly placéd doctor told me that he had never used any sort of oil to protect and adorn hair of his head and to keep cool his brain. He further told that washing of head with simple fresh water is quite sufficient to keep the brain quite cool to right thinking. Thus the use of essences, spirits and perfumed oils, does no good. The practice of washing the head with water only is an austerity and a virtue.

To keep fast weekly or fortnightly with a view to create and increase digestion is a virtue of austerity; but to keep fasts as a protest to some lawful thing, becomes a vice. Similarly demonstration of various postures and tortures of the body devoid of devotion unto God is a vain show to extract money from the simple minded. Austerity therefore in eating, drinking,

sleeping etc., for the preservation of physical and mental system is necessary and is a virtue, without which no restraint can be maintained from indulgence in sensual pleasures.

ऋतं तपः सत्यं तपः श्रुतं तपः शान्तं तपो दमस्तपो यशस्तपः
ब्रह्म भूर्भुवः स्वः ब्रह्मैतद् पार्थिवस्तपः ॥

The following austerities are to be observed:-

- (1) Ritam--To know the reality of a thing.
- (2) To speak truth.
- (3) To study Vedas and other scriptures or scholarship.
- (4) To be patient.
- (5) To control the senses.
- (6) To forgive and avoid retaliation.
- (7) To try to attain true fame.
- (8) To believe in God as the giver of Life, and purity and happiness, and to resign unto His Divine will.

93. विषयानुराग Vishayanuraga Love Of Carnal Pleasures. Vishayanuraga.

Love for carnal pleasures. Love or fondness for carnal pleasures produces 73 ADHAIRYA or Impatience, which begets 59 Trishna-False ambition and hope which in its turn generates 37 Dwesh or Envy resulting into 21 Malice causing (1) Re-birth. Thus love of carnal pleasures makes a

man disable to be free from the circulation of life and death. A man of the world is bound to enjoy the pleasures of senses, but totally to submit one's self to them without limit, is a vice, which checks freedom of the soul from the bondage of this corporal body. Therefore enjoyment of the sensual pleasures should be only to the extent of keeping good health and sound mind. To indulge in sensual pleasures is to invite miseries of illhealth and unsound mind.

For instance food is taken to preserve health, but if it is taken more than it is needed, it becomes vice of gluttony and instead of keeping good health, the body becomes a prey to diseases. Milk is the main article of food, but if taken in more quantity than what is necessary, it becomes a source of indigestion and ill-health.

Again timely enjoyment with one's wife with a view to beget healthy children is very proper, but indulgence in sexual intercourse, makes the couple weak enough to lose health and brings them, besides spoiling the domestic career, nearer to death. The same can be said of the indulgence in other sensual pleasures.

So it has been rightly observed by Manu in II, 88

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।

संयमे यत्नमाप्तिष्ठेत् विद्वान्यन्तेव वाजिनाम् ॥

Just as a skill-ful driver keeps the horses of his car on the right path, so should a person try by all means to restrain the senses from falling into the temptation of sensual pleasures, which lead the will and the mind to sinful acts.

Again:- इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम् ।

संनियम्य तु तान्येव ततः सिद्धिर्नियच्छति ॥ मनु०२-६३

The soul being enslaved by the senses becomes liable to commit many great vices and weaknesses, but when it subjects the senses to its control, it becomes successful.

94. आधिपत्य Adhipatya Supremacy.

It is a virtue to be had from 74 SATKIRTI or True Fame generated from 58 PAROPAKARA Benevolence resulting from 38-SATKARMA-RATI Love of Goodness, which had its origin from 22 Right Judgement SADVIVEKA. So we should have a balanced and well-reasoned mind that no faulty action is taken. An action well thought of always begets love of doing good things tending to generosity and benevolence, which results into getting good name and fame-the 'Immediate Jewel of the souls when once reputation is established a man of

sound reputation is everywhere regarded with consideration and respect as a-superior being, worthy to be obeyed.

“It is not the greatness of a man’s means that makes him independent, so much as the smallness of his wants.” —Corbett.

95. परमहंसगति *Paramhansgati Total Abstention from worldly objects.*

It is the 11th step of the Royal Road from 5 SUSANSKARA Consecration to Immortality. It results from deep meditation. A Sanyasin, free from all desires and lust of enjoyment of the senses and absorbed in deep meditation, thinks of nothing of the worldly objects and is in holy communion with the Supreme Being. The virtue of PARAMAHANSAGATI or total abstinence from worldly objects is generated from deep meditation and leads the Sanyasin to 102 the compartment of उत्कृष्टज्ञान *Utkrista-jnana* - High Spiritual Knowledge; which attained, approach to 106 SWARGA or Heaven is certain, from which there is no fall, Immortality is obtained.

It is said that a Hansa, (Vahan-Conveyance of Sarasvati the goddess of learning) or a goose has the high instinct of drinking milk, mixed with water. A Sanyasin defined in compartment 77

and deeply observed in meditation as described in the compartment 86 gets the natural faculty of this bird of separating water from milk i. e. truth from falsehood or reality from, unreality and thus acquires through deep meditation and concentration, the highest power of discretion and judgment and is entitled and styled as Parama Hansa or the person endowed with the best power of reasoning and arriving at the right judgement.

96. आनन्द Anand-Joy.

It is the outcome of freedom from ignorance as has been already said before, Ignorance is no bliss but quite opposite to it. To know a thing correctly is in itself a great bliss,—ignorance is always deceptive, but knowledge of a thing foreshows a correct way of action.

समाधि निर्धूत मलस्य चेतसो निवेपितस्यात्मनि यत्सुखं भवेत् ।
न शक्यते वर्णयितुं गिरा तदा स्वयं तदन्तः करणेन गृह्यते ॥

When the mind purified of all impurities dives deep unto Him, the feelings created under that stage make the best joy, which can not be described in words, but is only felt concenciously.

Again—

वाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि चैत्सुखम् ।
स ब्रह्मयोग युक्तात्मा सुखमक्षयमश्नुते

He who disengages his mind from the lusciousness of sensuous objects gets that joy which is found in the spirit only. Being rapt in the thought of God, he enjoys eternal bliss. Again—

“That state of life is most happy, where superfluities are not required and necessities are not wanting”. Plutarch.

Again—

“Happiness consists in the multiplicity of agreeable consciousness. A peasant has not the capacity for having equal happiness with a philosopher. They may be equally satisfied but not equally happy.” —Johnson

Again—

“How happy is he born and taught
That serveth not another's will
Whose armour is his honest thought
And simple truth his utmost skill.”

Again—

“Happiness is the only food
The time is to be happy now.
The place to be happy is here
The way to be happy is to make others so.”

97. कुसङ्ग Kusang—*Bad Company*.

It is vice which lets a man fall to 91
KAMAVASANA passion which produces 61—

KRODHA—the latter destroys judgment or power of reasoning so much so that it makes its victim commit ATMAGHATA mental and physical suicide and lets him fall to 9 Tamoloka the regions of hellish darkness.

As has been said—

अहो दुर्जन संसर्गात् मान हानिः पदे पदे ।

पावको लोह संगेन मुद्गरैरवि हन्यते ॥

A bad company gives loss of prestige at every step. Just as Fire when mixed with iron is beaten on the anvil with hammer. (Beat the iron while it is hot)

Again दुष्टतां दुष्टसंसर्गात् अदुष्टमपि गच्छति ।

सुरा बिन्दु निपातेन पञ्चगव्य घटी यथा ॥

The whole pot of PANCH GAVYA* (five products of a cow), taken for Pryashchitta purification is spoiled by a single drop of wine put in it.

*The Hindus and people of allied faith regard cow as the most sacred animal. They regard that their very life is dependent upon the cow family and therefore, they treat her as their Mata-mother-nourisher. When any serious Crime is committed, the atonement lies in purification by taking in, proportionately the Panchgavya-her five valuable products viz the milk, the curd, the butter, the urine and the dung. (Her urine is medically used in preparation of hundreds of medicine as it is regarded as a very effective purgative.)

A pious man of very good character with a glass of milk in hand, but sitting in a wine-sellers' shop would be taken as a drunkard.

Again :-

अणुरप्यसतां संगो सद्गुणं हन्ति विस्तृतं ।

गुणा रूपान्तरं याति तत्र योगात् यथा पयः ॥

Even the slightest bad company makes a good man lose his vast good qualities, just as the milk changes all its nectar-like qualities and good propensities when mixed with a very small quantity of Kanji (or putrid curd).

98. ईश्वरसंसर्ग *Ishvara Sansarga-Communion with God.*

It is simply creating headache to think of the vast universe and innumerable solar systems, beyond our ken but full of intelligence and design, existing of themselves, without being created. There cannot be any effect without the cause. When we look to the wonderful and incomprehensible mechanism of our own body and of the marvellous structure of other things in nature, we can not but must conclude that the Supreme Being alone could construct such a wonderful frame, storing it with such exquisitely beautiful and wonderful machinery.} Enriching the earth with precious stones, metals, minerals, displaying extra-

ordinary skill in the construction of bodies of tiny, microscopic insects, covering the plant and trees with foliage of every colour, all wonderful in their design, fashioning flowers, fruits, roots, leaves, etc., creating things with every taste, scattering in space earths, suns, moons, etc., in millions and controlling and directing their movements with regularity, none but the Supreme Being can do all this. Any thing perceived or seen gives two kinds of knowledge—one of the existence and character of the thing itself and the other of the author or maker thereof. This wonderfully fashioned world, with its creatures of multifarious kinds points to its author, who is none else than the PARAMESHWARA the Supreme Being. The feeling of pleasure or satisfaction which pervades the soul, when a person does a virtuous action and the feeling of fear, shame etc., which springs up in the heart, when an individual does wicked and sinful act, point to a Moral Governor of the Universe, and who is no other than the Supreme Being, the Mind controlling PARAMATMA.

Why senses so wonderfully correspond with things of such a totally different nature as the light, air, etc., We can trace nothing in this

complete connection like *cause* and *effect*. The light did not construct the complexities of eye nor the odours the olfactory nerves, nor sound, the machinery of the ear. Whence then this correspondence? We are driven to the solution that they were designed to correspond, that the elementary departments of nature having first existed, a designing mind modelled the animals destined to live on the globe, so that their senses might derive from the inorganic world those ideas and feelings which they enjoy in different degrees. Countless phenomena in the works of man are all the effects of design, we are bound to conclude therefore, that design is the cause of all the order in the universe. There is the Great designer the Intelligent First cause. Mr. Herbert Spencer the grand scientist also observes, "The assumption of the existence of a first cause of the universe is the necessity of thought."

All Saints and Sages, almost without exception, have born witness to the existence of God, and every great religion is essentially theistic in its teaching. In one of the UPANISHADS it has been said that "Those who worship aught else than the Creator, shall wander in darkness."

It is physical science, it is the man of science, whose testimony has value. In spritual science, it is only the spritual scientist, whose evidence is of weight. Now let us see what do the greatest religious teachers say. Lord Krishna in his "Song Celestial" Chap. 13, 17 says—

ज्योतिषामपि तज्जोतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदिसर्वस्याधिष्ठितम् ॥

"He is the light of lights and is declared beyond darkness. He is knowledge, the object of knowledge, dwelling in the heart of all."

Again Yajurveda - Chap. 17 Verse 30—

न तं विदाथं यद्मा जजानान्नयुद्युष्मा कमन्तरं वभूव ।

नी हारेण प्रावृता जल्प्या चासुतृषड्कथशासश्चरन्ति ॥

य० अ० १७ सं ३१

"Him know not those who are enveloped in darkness of ignorance, who delight in useless wrangling and in physical enjoyments, who air themselves in their knowledge of mere words and possess unsteady, wavering and restless minds".

The first law giver MANU says:—

प्रशासितारं सर्वेषामणीयां समणोरपि ।

रुक्माभं स्वप्नाधीगम्यं विद्यात्तं पुरुषं परम् ॥

"Let the devotee consider the Supreme Omnipresent Intelligence as the Sovereign

Lord of entire universe by whose energy alone, it exists; a Spirit by no means the object of any sense, which can be conceived by a mind, wholly abstracted from matter, and as it were slumbering; but which for the purpose of assisting his meditations, he may imagine more subtle than the first conceivable essence and more bright than the purest gold.”

Again Rig. Manu I S k 164 verse 20 says :—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिपश्यताते ।
तयो रन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नत्यो अभि चाकशीति ॥

“God and soul, both conscious entitled and possessing the power of sustaining and upholding, etc., alike, related to each other, as the pervader and the pervaded, are friendly towards each other and ancient and eternal. Similar, eternal is the tree, whose roots are eternal cause and the branches as effect; in other words, matter in its primary, component elements, is the third eternal thing.”

Again Yajur ;—

स्वयम्भूर्याया तथ्य तोऽर्थात् व्यदधाच्छाश्वतीभ्यः समाभ्यः । यजु०

“For the ancient and eternal souls has Parmatma made manifest, through a Revelation all sciences.”

Again Yajur. Ath. 4-M. 6.

अजामेकां लोहित शुक्ल कृष्णां बह्वीः प्रजाः सृजमानां स्वरूपाः ।
अजो ह्येको जुपमाणोऽनुशेते जहात्येना भुक्त भागा मजोऽन्यः ॥
श्वेताश्वतरोपनिषद

The Prakriti, the soul and Ishwar—all three are eternal they were never born, nor shall they be ever born. That is, these three are the cause of the Universe having themselves no cause—The eternal soul enjoying the eternal “Prakriti”, is entangled in it, but PARMATMA is never entangled in it, nor does He ever enjoy it. Similarly the soul is not an emanation from the Divine existence, for were it so, the soul should like the Supreme Being be:

सपर्य्यगाच्छुक्रमकायमन्नमस्ताविरे शुद्धमपापविद्धम् । य०

Absolutely free from the bounds of nerves and muscles, pure and holy and above darkness, Omniscient, All pervading, etc.

Again :— नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोन्तस्त्वनयोस्तत्त्वदर्शिभिः

भगवद्गीता अ० २, १६

It is the fundamental principle of science that nothing is actually destroyed in the World. Every atom that exists in the Universe is eternal and imperishable. PRAKRITI is only impressionable or changeable but not des-

tructive-Nothing can not produce some-thing-
and something can not be nothing.

The Soul is not a created entity, as some believe, but an entity which has an independent existence of its own, an entity which has always existed and which shall always exist. PERAMATMA is only one, while souls are without number. Soul, connected with PRAKRITI in any form or shape, is life and separation of the soul from PRAKRITI is death. It is the circulation of connection and separation that is not desirable. How to be free from it is the only aim, the final Goal. This goal can be had through devotion unto one Great Soul that pervades the Universe and the Maker of it. It can be had through thorough submission to the Divine Will and through the holy communion with Him.

With this preface I now define and explain
98 ISHWAR SANSARGA-Holy Communion with God.

This virtue is an outcome of (78) ISHWAR-OPASANA-Resignation unto God which resignation is an outcome of 62 ISHWAR BHAKTI-Devotion unto God, generated from 42 श्रद्धा SHRADDHA or Entire faith into Him, produced into a man on account of (26) SADUPA-

DESH—Sound advice and religious moral training. This virtue of **ISHWAR SANSARGA** or Holy communion with God leads the souls to 107 **VAIKUNTHA** or perfect beatitude and finally to Immortality.

Here ode to God in Sanskrit is quoted :—

ध्येयं वदन्ति शिवमेवहि केचिदन्ये, शक्तिं गणेशमपरेतु दिवाकरं वै ।
रूपैस्तु तैरपि विभासि यतस्त्वमेव तस्मात् त्वमेव शरणं मम देव देव ॥

Some tell me to worship Shiva, others the goddess Shakti, others god Ganesh or the Sun. But thou alone shinest through their forms, so O' Lord of Lords Thou alone art my resort.

नो सोदरो न जननी न जाया, नैवात्मजो न च कुलं विपुलं बलं वा ।
संदृश्यते न किल कोऽपि सहायको मे, तस्मात् त्वमेव शरणं मम देव देव

(2) I have neither a brother, or father, mother, wife, son, family, nor great physical strength. Nay I see any helper of mine. So, O' God Thou alone art my asylum.

नो पासिता मदमपास्य मया महान्तं,
तीर्थानि चास्तिकधिया नहि सेवितानि ।

देवार्चनञ्च विधिवत् न कृतं कदापि,
तस्मात् त्वमेव शरणं मम देव देव ॥

(3) I have neither served great persons, after giving up my vanity nor visited holy places with theistic faith, nor ever worshipped God according to the Vedic scripture. So O' God of gods thou alone art my asylum.

दुर्वासना मम सदा परिकर्षयन्ति,
चित्तं शरीरमपि रोगगणा दहन्ति ।
संजविनञ्च परिहस्तगतं सदैव,
तस्मात् त्वमेव शरणं मम देव देव ॥

(4) Evil desires always tempt me. Diseases consume the mind and the body. Livelihood is always in the hands of others. So, O' God of Gods, Thou alone art my asylum.

पूर्वं कृतानि दुरितानि मयातुयानि-
स्मृत्याखिलानि हृदयं परिकम्पते मे,
ख्याता च ते पतितपावनता तु यस्मात्,
तस्मात् त्वमेव शरणं मम देव देव ।

(5) My heart trembles at the remembrance of evils committed before by me, but Thy mercy in saving the fallen is well known. So, O' God of gods, Thou alone art my asylum.

दुःख जराजननजं विविधाश्च रोगः,
काकाश्चसूकरजनिर्निरये च पातः ।
ते विस्मृतेः फलमिदं चित्तं हि लोके,
तस्मात्, त्वमेव शरणं मम देव देव ॥

(6) Pain produced from old age and birth, various diseases, birth in the species of crows, dogs, hogs, etc. of very lower order and fall into hell, are so many consequences of forgetting Thee. So O' God Thou alone art my asylum.

नीचोऽपि पापवलितोऽपि विनिन्दतोऽपि,
ब्रूयात् तवाहमिति यस्तु किलैक वारम् ।

तं यच्छसीश निजलोक मिति व्रतं ते
तस्मात् त्वमेव शरणं मम देव देव ॥

(7) The rule with Thee O Lord is to give heaven to him, who but once says, I am Thine, although low, sunk in sin and abandoned. So, O' God of Gods Thou alone art my asylum.

वेदेषु धर्मवचनेषु तथागमेषु,
रामयणेऽपिच पुराण कदम्बके वा ।
सर्वत्र सर्वविधिना गदितस्त्वमेव
तस्मात् त्वमेव शरणम् ममदेवदेव ॥

(8) Thou alone art sung in various ways in the holy Vedas, sacred sayings, scriptures, Ramayan, cosmology and everywhere. So, O' God of Gods Thou alone art my asylum.

About Union with God—Gita— Lord Krishna says— अभ्यासयोग युक्तेन चेतसा नान्य गामिना ।

परमं पुरुषं दिव्यं यातिपार्थानु चिन्तयन् ॥

Arjuna, a man goes to the Supreme Divine Being by contemplating, by fixing attention on God and by not allowing the mind wander any where.

कविं पुराण मनुपासितारम्, अणोरणीयांश्च मनुस्मरेद् यः ।

सर्वस्य धातारमचिन्त्यरूपं आदित्यवर्णं तमसः परस्तात् ॥

He who thinks of God, Who is Omniscient, Ancient, our Ruler, Pervading the atoms, the Upholder of all, of inconceivable glory,

effulgent as the Sun, and beyond the darkness of ignorance and sin, attains Him.

प्रयाण काले मनसाचलेन, भक्त्या युक्तो योग बलेन चैव ।

भ्रुवोर्मध्ये प्राणमावश्य सम्यक्, स तं पुरुष मुपैति दिव्यम् ॥

I say, he who even on death-bed thinks of God with fixed attention with the humility of devotion, with the spiritual power got from contemplation, and who collects his attention in the midst of the eyebrow, obtains the Supreme Divine Being.

Again- लभन्ते ब्रह्म निर्वाणमृषयः क्षीणकल्मषाः ।

द्विजद्वैधा यतात्मानः सर्व भूतहिते रताः ॥

The sages whose evil propensities are destroyed, whose doubts are removed, whose mind is rivetted on God, and who are delighted in doing good to all creatures, obtain God.

काम क्रोध विमुक्तानां यतीनां यतचेतसाम् ।

अभितोब्रह्म निर्वाणं वर्तेते विदितात्मनाम् ॥

God in whom all desires are satisfied, exists every where to them, who are above evil desires and passions, who have subdued their senses, whose mind is fixed on God, and who are versed in spiritual knowledge.

99 लोभ Lobha-*Avarice*

Is the last compartment of the oblong of the SANSARCHAKRA or worldly sphere- It is known in India as *Ninanwe ka Pher*, which

is originated from the story of a greedy man, who having got Rs. 99/- wanted to make a century of them. He gave on loan the sum to some fellow at the rate of interest of Rs. 2/- p. m. and had the document written in his favour for full one hundred with a promise that he would return the money in time. He was amusing within himself that he would be a holder of a century of rupees and one rupee more. He also amused that when another borrower would come he would advance the loan on the same condition, he would shortly become the owner of Rs. 200/-, two hundred and thus gradually a millionaire, but when the man with the cash loan of Rs. 99/- was going to his village, some robbers met him on the way, killed him and ran away with the booty, thus the man lost the sum of 99 rupees and having nothing left, with him died of hunger. So the vice of avarice never lets a man become successful in the world, but makes him fall to the downmost depth, as has been ordained in Manu Chap. XII 33-

लोभः स्वप्नोऽधृतिः क्रौर्यं नस्ति क्वयं भिन्नवृत्तिता ।

याचिष्णुता प्रमादश्च तामसं गुणं लक्षणम् ॥

When the dark quality of passion gets up and the other two qualities of Raj and

Satava subside, *excessive avarice*, which is the root cause of evils, rises in the breath, a great deal of indolence, idleness amounting to sleepy mood, the absence of patience, amety, atheism variable tendencies of the internal sense, non-concentration of attention and indulgence in sensual pleasures come 'into prominence as fruits of passions.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेणा कैन्तेय दुष्पूरेणानलेन च ॥

Avarice clouds a man's reasoning faculty. It is his perpetual enemy. It is an unsatiable desire, ever hungry like fire.

इन्द्रियाणि मनो बुद्धि रस्याधिष्ठान मुच्यते ।

एतैविमोहयत्येव ज्ञानमावृत्य देहिनाम् ॥

The senses, the will and the intellect are said to be the *seat of avarice*. It bewitches man after bewildering his reason.

Again Bhartri Hari says-

कान्ताकटाक्ष विशिखा न खनन्ति मस्य,

चित्तं न निर्दहति कोप कृपानु तापाः ।

कर्षन्ति भूरिविषयाश्च न च लोभपाशैः

लोकत्रयं जयति कृत्स्नमिदं स धीरः ॥

The man who is neither pierced with the pointed arrows of female glances, nor burnt with the scorching heat of anger, *nor dragged into the tempting snares of avarice* and sensual

pleasures, is undoubtedly capable of conquering the three worlds.

Again—

लोभश्चेद्गुणेन किं पिशुनता यद्यस्ति किं पातकैः,
सत्यञ्चेत् तपसा च किं शुचि मनो यद्यस्ति तीर्थेन किम् ।
सौजन्य यदि किं निजैः सुमहिमा यद्यस्ति किं मण्डनैः,
सद्विद्या यदि किं धनैरप्यशो यद्यस्ति किं मृत्युना ॥

Any kind of vice *is more than compensated by avarice*, sin by deceit, penance by truth, pilgrimages by purity of heart, relatives by goodness, ornaments by fame, wealth by sound learning and death by disrepute.

Shri Bhagvat Puran says—

यशो यशस्विनां शुद्धं श्लाघ्या ये गुणिनां गुणाः ।
लोभः स्वत्योऽपि तान् हन्ति शिवत्रो रूप मिवेप्सितम् ॥

The slightest influence of avarice vanishes the good fame of the reputed persons and also their all good propensities.

100. देशभक्ति *Deshbhakti—Patriotism.*

It means devotion to one's own country. No action or no daily performance of duty to be undertaken by a man if it is in any way injurious to the country as a whole i.e., self is to be merged into the country. If a rich person is served with dinner with dainties of luxury, should he enjoy it ? A stupid relation of mine once lauding his relation said that his son-in-

law was so very rich and highly placed that his Chowka, dining table and room were washed with Ghrit or clarified butter, the dearest article of daily food to an Indian. An ounce of Ghrit is worth hundreds of jars of water. It is with water that things are washed. Washing an article with any substance without water will spoil the very beauty of the article. By saying that the dining table and other articles plates, cups, etc., were being washed with butter instead of water, he boasted of the profuse and unnecessary use of the very costly and necessary article of food. But this recklessness amounts to stupidity. An ounce of Ghrit in the present days in India values nearly four annas and suppose the rich man's consumption of Ghrit at the rate of one fourth of a seer or eight ounces per head a day comes to 80 ounces a day for the members of his family of 10 persons which consumption means $2\frac{1}{2}$ seers of Ghrit is worth about Rs. 20/- which sum would purchase two Maunds of grain at Rs. 10/- per Md. But this quantity of food will be enough to feed about 100 persons. One rich man consumes twenty times more than an ordinary Indian. The reply of the rich man would be that God has given him that much,

he should enjoy it. But All Merciful God has also made him rational. If he consumes only as much as is necessary and gives in alms to his needy neighbours, he is patriotic.

So we should in every phase, stage and need of our life are justified only to consume as much as is necessary to keep our souls and body to-gether, always taking into consideration the need of our neighbours and helping them with the surplus of our consumption.

But the world is going wrong. If the leaders of a nation being attacked, defend their nation and finding an opportunity attack the enemy and win his country, take it into their possession they are patriotic; but retaliation by barbaric use of scientifically invented instruments of war, like bombs, torpedoes etc., to kill all the living beings, even the faultless ants or to destroy the blades of grass in a big area of several miles is no patriotism. It is only the show of power and pelf; and it is the most sinful barbarism with no sense of humanity, to bring false charges against the patriotic leaders, and have them imprisoned, tortured and finally murdered. Mussolini of Italy in my opinion and in the opinion of impartial thinkers, was full of patriotism throughout so much so

that he created an empire for his nation and extended it to the middle of Africa: But he had to die at the hands of the very nationalists for whose uplift he toiled throughout his life. This is no patriotism but insanity, barbarism and mad fury.

Similarly Hitler had to end his life because his country men fore-sook him. There is no fault of Mussolini or of Hitler; but the Europe and the western world are far back-ward in proper civilisation. They are still barbarians. Korea war is an instance of it, what for are they fighting there, why thousands of men are daily murdered there on both sides with so very huge wastage of money and material, I fail to understand! The enmity is between America and Russia. Korea between the two powerful nations is sure to perish. Its supporters are getting weak and would perish soon in the end.

So according to me DESHBHAKTI or patriotism consists in (i) Surrendering one's self to the laws of the society and (2) in sacrificing one's self-interest for the sake of the nation to which one belongs and the country in which one lives.

101. यज्ञाभिमान Yajynabhimana—*Pride for charity and for public sacrifice.*

Lord God Krishna has ordained that a man should do his duty to his country, nation and religion without any motive of gain thereby. कर्मणि यत्राधिकारस्ते मा फलेषु कदाचन to think of gain in the performance of duty is selfishness. Duty for duty is the only right way. To cherish the very idea that one has performed his duty and to be proud of it becomes a vice and more so in cases of performance of Yajna or religious and other sacrifices for the public. Any act of charity with slightest wish of return for it becomes a vice and makes a man, though after reaching the very high stage and distinction in life, commit 75 HINSA-Cruelty, which begets in him 55 timidity-Bhaya-Sthan which produces 39 SHOKA grief, making him revel in 33 the life of MITHYA VILAS-falsehoodness letting him fall to the utmost hell from which he can never get out.

Thousand and one instances can be quoted of the fall to the deepest and darkest hell on account of this vice of boasting for the performance of doing some deed of public good and sacrifice as ordained in Yajur Veda-

कुर्वन्नवेह कर्माणि जिजीवेपच्छतं समाः ।

..... एवं त्वयि नान्ययेतोऽस्ति न कर्म लिप्यते नरे ॥

O man ! thou perform the YAJANA and other sacrifices and live there for a century of years. The deeds should be without any self-interest. This is the only way of doing things and sacrifices right honestly.

102 उत्कृष्टज्ञान Utkrishtjnana *Attainment Of High Knowledge.*

By UTKRISHTJNANA is meant that knowledge by which we may be able to know the Creator of the Universe and feel his presence at every moment of our life.

यदग्ने स्यामहम् त्वं त्वं वा स्यादहम् स्पुष्टे सत्या इहशिवः ।

ऋ० ४४ । २३

O Greatest of the Great, if I become Thou and Thou becomest I, then I receive all Thy blessings.

This is the 13th Column of the Royal Road beginning from (5) Holy Sacrament as mentioned in chap. III under the heading Target of the royal Road and in compartment fifth Chap. VI.

The end of life, the final object of life with the Indian Aryans, Hindus, Jains and Bauddhas, is the attainment of Immortality or freedom of the imperishable soul from the bondage of the perishable body. This column of royal Road begins from Column 5th as above stated

of SU-SANSKAR or the scientific rituals which observed punctually make the life successful at every stage and get in the end immortality—freedom from miseries, rebirths and deaths.

Attainment of UTKRISHTA JNANA or high and thorough knowledge, specially the spiritual knowledge, leads to 106 SWARG स्वर्ग or Heaven-, which according to the modern reformer Maharshi Swami Dayanand Saraswati is the state in which the soul attains principally to happiness and to things (environments etc.) that induce to happiness.

106 Compartment of Heaven, leads to Moksha 108 Immortality or freedom from the pain and pleasures attached in the conjugation of soul with the physical body.

103. विद्याभिमान Vidyabhimana—*Pride of learning*.

This is the last vice in the chart of 108 Compartments. This follows 102 Utkrishta Jnana-High Spritual knowledge. Vidya or knowledge is that which involves the true knowledge of substances from God down to earth and the appropriate use of every thing; and that which is the reverse of VIDYA-knowledge and involves doubt, darkness and ignorance, is called Avidya - Ignorance. By

Utkrishta Jnana is meant, High Spritual knowledge.

There is no limit of attainment of knowledge and man is imperfect. To attain knowledge of everything is beyond his capacity. To be learned and to be proud of one's knowledge is vice.

To be All-knowledge सर्वज्ञ is with God alone. Man's knowledge is always imperfect and it is a blasphemy to think one's self as knowing all that is knowable. It is this vice of Pride of knowledge which makes him fall to 79 Moha - Delusion, making further fall to 67 Pakshpat - Partiality - which generates 43 ANYAYA or Injustice further degenerating into 27 NINDA disgrace which results into 7 VAIBHAVANASHA downfall or loss of all merits, and prosperity.

अविद्यायान्तरे वर्तमाना स्व धीरा परिहर्तुं मन्यमाना ।

दंष्ट्रमाना परियन्ति मूढा अन्धेन नीयमाना यथान्धाः ॥

Those who are not truly learned; but believe themselves as such, must fall. Their case is just like, when the blind leads the blind both must fall.

104. स्वरूपदर्शन Swarup Darshana—*Knowledge of self or Ego-Realization of self.*

This is the last of the five compartments above the oblong of 99 columns Sansar Chakra. To know of one's self is the greatest stage which when once reached there is no going back.

To know thyself is the cry of the wise.

One, who knows himself, knows of the world. Self consciousness is almost a stage of perfection.

This 104th compartment of SWARUP DARSHAN is the stage of knowledge of self, and one who has knowledge of himself reaches the stage when he can not commit sin, it is why there is no compartment of any vice after this compartment.

आत्म ज्ञान संसारम्भाः तितिक्षा धर्मनित्यता ।

यमर्था नापकर्षन्ति स वै परिद्धत उच्यते ॥

It has been very wisely stated by Vyas Vaishampayan in Mahabharat: He is the true Pandit, who knows, and who has constant desire of being virtuous and whom not wealth can tempt.

105. कैलाश Kailash-Paradise.

106. स्वर्ग Swarga-Heaven.

107. वैकुण्ठ Vaikuntha-Perfect Beatitude.

There is very little difference between these terms. These three columns indicate the stage of happiness of the soul. They may differ in

quality and quantity, but difference of quality and quantity can be perceived by the soul alone free of any corporal house.

According to our belief KAILASHA-Paradise is not the place of Indra or abode of soul where there are rivers of milk and seats of diamonds or like that as of Islam where there are damsels (Apsaras) and (small children) to entertain the soul with wine of grapes and the like; when soul, freed of corporal body, is away from the enjoyment of the worldly objects. The only thing the soul needs at this stage is the freedom from pains and pleasures as accompaniments of physical body, the soul attains God's blessings. The Paradise is the state or stage of the soul where there is freedom from pain and pleasure attached with the corporal body. In SWARGA (Heaven) there be more of God's Bliss and in Vaikuntha full Godly bliss.

All these three stages forming the III part of the Board, viz Moksha Samipya or Environments of Immortality may differ in degree of enjoyment of happiness of God's bliss-which is fully enjoyed in the 108th Column of Immortality of the IV part.

108. मोक्ष Moksha *Immortality Liberation Nirvana*
Avinashpada or Infallible state.

It is that state in which liberty is obtained from all sorts of desires, pain, and misery. After freedom from pain and misery of birth and death the freed souls get happiness and dwell in space feeling the presence of God.

There are three Eternals :—

(1) Matter in atomic form.

(2) Souls.

(3) God.

God is the Supervisor of all. Souls are free to act. God is not a despot. He does nothing at his sweet will. In fact He wants nothing. He loves souls, therefore, he makes this world as a field of activity for the souls. The souls are free in their actions. They have a free choice. In this freedom of choice lies the emancipation of souls. They are free to develop their capabilities. Souls are intelligent and eternal. They have a free choice in their desires and actions. No choice, no responsibility. No responsibility, no development.

God is one, God is All-Pervading. He is All-Intelligence. He is Kind and Just. He makes the world for souls. He is Change less. He is the Maker of Laws which govern the Universe.

“ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् तेन त्यक्तेन
भुञ्जीथा मा गृधः कस्य त्विद् धनम् ॥ यजु० १८०१॥

The Vedas, the oldest books, declare the Unity of God head. He is the Eternal Cause of the World and provides food to all creatures.

The biggest animal, the elephant gets his meal so also the smallest ant, though through their own efforts—but provision there is in nature. He has revealed the Vedas, guides the destinies of the world, blesses good work and is the Maker, Preserver and Destroyer of the visible world.

हिरण्य गर्भः सम वर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधर पृथिवीं द्याममुते मां कस्मैदेवाय हविषा विधेम ॥

With devotion we should worship God, the source of happiness. He upholds this Earth and Heaven. He is the sole apparent Lord of creatures. He holds luminous bodies in his power (womb). Yaj. XIII 4. He is Omnipresent, Merciful and Just. He is spirit incorporeal, Omnipotent, Eternal and Omniscient. He wishes good to all.

The proofs of God's existence are given in the perception of the design in the world and the phenomena of knowledge and virtue. The fear, the mind feels in doing a wrong thing and the joy it feels in doing good to others, are from God and therefore, the evident proof of His existence.

He alone should be worshipped by singing His praise, by praying to Him and by meditating upon Him. His worship is sometimes called सगुण and निर्गुण Saguna and Nirguna, affirmative and negative. It is Sagun or affirmative, when the worshipper repeats or affirms the attributes of God: God as Holy, Just, and Merciful. It is Nirguna or negative when he describes certain attributes of God, as God is not born, not material and not mortal. The object of praising God is to impress the mind with those attributes for-imitation in conduct, as God is merciful, we should not kill a sentient being and so forth.

Prayer should be as is given, say in Yajurveda XIX. 9

तेजोऽसि तेजो मयि धेहि । वीर्यमसि वीर्य मयि धेही ।
 बलमसि बलं मयि धेहि, ओजोऽसि ओजोमयि धेहि ।
 मन्युरसि मन्युं मयि धेहि ॥

Thou art Tejah-Light, give me light. Thou art Virya-Energy, give me energy. Thou art Balam-strength, give me strength. Thou art Ojah-Source of vitality, give me vitality. Thou art manyu-anger(at wickedness) give me anger. Thou art Sah-mercy-give me the quality of being merciful.

यत्प्रज्ञानमुत् चेतोधृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु ।
 यस्मान्न ऋते किञ्चन कर्म क्रियते तन्मे मनः शिवसंकल्प मस्तु ।
 य० अ० ३४ मं-३

May my mind which is the means of acquiring knowledge of the visible universe, that which bringeth back memory of things past that which giveth birth to fortitude and resolution and stimulateth rational beings without which nothing is attempted or accomplished O Lord! be ever a spring of pure, noble and philanthropic thoughts.

तमसो मा ज्योतिर्गमय । असतो मा सद्गमय ।
 मृत्योर्मा ऽमृतं गमय ॥

Thou art light—give me light out of Thy grace. Thou art Merciful make me bear with my enemies. Let my will be free from evil and full of purity and virtue.

Yajurveda XXXII 3.

A man should act on what he prays for pray for what is righteous.

Meditation eases the mind and fills it with indescribable joy. It should be practised in accordance with the rules of Yoga-introspection which has eight steps leading to the illumination of the mind i. e., the practice of moral duties, the observance of religious rites, the regulation of respiration, the controlment

of the senses, the composition of mind, the concentration of attention, the contemplation of God and the ecstasy of trance.

It is a false belief that God forgives sins. If he does so, His Justice will be done away with. The soul being a free agent, reaps the fruit of its deeds. The distinction between God and the Soul is, that God is Infinite, makes the world, enforces justice. The soul is finite and engaged in propagating its species and does good or evil deeds. It manifests desires, emotions feelings. It has discernment, inspiration, memory, hunger, and thirst etc., which are not found in God. The relation of the God to the Soul is that God pervades the soul.

There are three schools of philosophy in Vedic literature—

ADWAITWADA-Monoism—It was propounded by Shri Shankaracharya, who taught that there is only one substance viz., Brahma or God, Matter or Prakriti and the soul. **JIWATMA** has no real Existence. The apparent existence is due to **MAYA**.

Dvaita-Vada or Dualism—among others Shri Madhavacharya was one of its chief

exponents, According to this theory there are three entities viz., (i) God (ii) Soul (iii) matter-which are all eternal.

The third is विशिष्टाद्वैत Vishishtadwait or modified monoism which is midway between Adwaitavada-and Dwaitvada according to which matter and soul exist but in the different phases of the deity or Brahma. Souls continue to exist after their liberation and enjoy supreme bliss in Moksha.

Shri Arvinda is the foremost Yogi of modern age. He is technically monoistic or ADVIATA, but repudiates MAYAVADA of Shankaracharya. The Vedas teach the existence of three eternal substances as so often repeated in this book elsewhere; God, matter, and Soul as in Reg Veda. Mand 1 Sut. 164 Man. 20

द्वा सपर्या सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाक शीति ॥

“Two coeval and friendly birds perch on the common tree. Of these one tastes of the fruit of the tree the other not eating the fruit watches it.”

Universe is the tree. The two birds are the soul and God. The former enjoys the fruit, the latter only supervises.

God and Soul Distinguished.

The soul being of limited powers is clouded with darkness; She incarnates by appearing with the body; She gets into trouble by enjoying the fruits of sinful deeds, takes measures to get rid of it, desires to be free from pain and having been liberated from bodily sufferings, gets the happiness of obtaining God and enjoys the blessings of salvation.

Again: the body and the internal sense are inanimate or material. They do not feel hot and cold, nor do they enjoy anything. The sentient beings such as men and other animals, feel them, are cognizant of them, and drive pleasure or pain from them. In like manner breath is also inanimate or material. It does not feel hungry or thirsty; but a sentient being having breath feels hunger and thirst. Also the will or Manas is an inanimate entity. It can not feel pleasure or pain. On the contrary soul feels pleasure or pain by being cognizant of the objects. Through the instrumentality of the external organs of the senses, so she is affected with desire, dislike, discretion, remembrance and the sense of individuality and is the bearer of honour and shame, by means of several organs, the will; understanding,

memory and self-consciousness, which compose the internal sense. Just as the user of the sword is punished for a murder but not the sword; so is the soul subject to pleasure and pain in as much as she is the doer of good and evil deeds by means of body, sense, internal sense and vital powers. The soul is not a witness of good or evil deeds, but she is the doer of them and suffers their consequences. The Unitary God is the sole witness of our actions. But the soul, who performs those actions, suffers their consequences. But the soul is not God, Who alone is the witness of things.

A material thing is reflected in a material medium; as a man's face and a looking glass are material objects which exist separately. If they do not exist separately, one will not be reflected in the other. But the Supreme Being is immaterial and formless. Being All-pervading, he can not be reflected from an object.

Soul is distinct from God, to live in whose presence is salvation. Its means are the acquirement of knowledge, company of good men, abstention from vices, and practice of virtuous deeds. To realise the nature of the soul, it is necessary to know what are called

PANCH KOSH : 5 sheaths which make a man are:

- (1) Organic system-the skin, muscles, bones, nerves, articles, blood, semen.
- (2) Vital system-inspiration, expiration, digestion, assimilation, circulation or recuperation.
- (3) Animal System-the will, consciousness, articulation (speech), locomotion, apprehension, depletion, generation or reproduction;
- (4) Intellectual system, the understanding, memory, faculties of seeing, smelling tasting, touching, or feeling.
- (5) Spiritual system-love, cheerfulness, joy, happiness.

The three states are-waking, dreaming and slumbering. The 3 bodies are-the physical, elemental and natural. The fourth state is called TURIYA in which the soul lives in salvation. It is perfect liberty. The soul is thus distinct from these states and God.

Other means of salvations are right judgment, six fold merit, contentment, self control, indifference, forbearance, faith and contemplation, Sincere desire for salvation and right knowledge of deity. Attention to the spiritual

teaching, reflecting, experimenting and realising what is taught, are also very necessary.

The following four kinds of salvation of mythology, namely,

- (1) SALOKYA—residence in God's region,
- (2) SAMIPYA—living with God as a younger brother
- (3) SARUPYA—becoming as God
- (4) SAYUJYA—absorption into God, are not proper.

Absorption is not salvation, but annihilation.

Salvation may not be effected in one life. So the soul incarnates many times, to acquire perfection. It is not right to believe in one life of the soul. For the unequal distribution of happiness seen in the world must be the consequence of good or bad deeds done by the soul in her pre-existences. If not, God will be unjust to make some happy and other miserable. But God is just. So the present is the result of the past lives. Retributive justice is strictly maintained in God's kingdom.

Therefore a person should develop its good quality, the other two kinds of qualities being active and passive. Those qualities—SATVA,

RAJA, TAMAS,—are found in all creatures and their operation leads to different fates.

The following stanzas support the above stages—

इद्वैव तैर्जितः स्वर्गो येषां साम्ये स्थितं मनः

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिता :

They are saved on earth who have attained equanimity. They live in God, who is holy and calm.

न प्रहृषेत् प्रियं प्राप्या नोद्विजेत् प्राप्य चाप्रियम् ।

स्थिरबुद्धि रसंभूदो ब्रह्मवित् ब्रह्मणि स्थितः ॥

He who knows God lives in God. He does not rejoice in obtaining what is dear nor is he disturbed on encountering what is unpleasant. His mind is calm and careful.

बाह्य स्पर्शेष्व सक्तात्मा विन्दत्यात्मनि यत् सुखम् ।

सब्रह्मयोग युक्तात्मा सुखमक्षय्यमश्नुते ॥

He who disengages himself from lusciousness of sensuous objects, gets that ecstatic joy which is found in spirit only. Being rapt in thought of God, he enjoys eternal bliss.

लभन्ते ब्रह्म निर्वाणमृषयः क्षीण कल्मषाः ।

द्विजद्वैधा यतात्मानः सर्वभूत हिते रताः ॥

The sages whose evil propensities are destroyed, whose doubts are removed, whose mind is rivetted in God and who are delighted in doing good to all creatures, attain God,

काम क्रोध वियुक्तानां यतीनाम् यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥

God in whom all desires are satisfied, exist every where to them, who are above all desires and passions, who have subdued their senses, whose mind is fixed in God and who are versed in spritual knowledge.

स्पर्शान् कृत्वा बहिर्वाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तर चारिणौ ॥
यतेन्द्रिय मनो बुद्धिमुनिर्मोक्ष परायणः ।
विगतेच्छा भय क्रोधो यः सदा मुक्त एव सः ॥

Abstracting the mind from external objects, focussing the eyes in the middle of the eye-brows: regulating the in-breath and out-breath by limiting them to the cavity of the nose, a thinking man should control his senses, will and reason, and bend his mind upon nothing but obtaining salvation. Being free from evil desires, fear, and hatred, he is eternally saved.

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
विहोत्रा दधे वयुना विदेकं इन्मही देवस्य सवितुः परिष्टुतिः ॥

ऋ० ४-४-२४-१

The wise Yogins-worshippers of God, concentrate their mind on and seek union with the Omniscient Lord, who has made this world

and is witness to the good and evil thoughts of all Jivas and knows all the creatures. He is one without a second, all pervading, knowledge itself. There is none superior to Him. To Him the illuminer and maker of the universe, should all men under all circumstances offer highest praise R. IV 24.

CHAPTER VII

God's Praise, Prayer and Worship.

- (1) Conception of God according to Vedas.
 - (2) Sandhya or the Song of the Soul.
 - (3) Sanskrit Devotional hymns.
 - (4) Some hymns and prayer from the Protestant Church.
 - (5) Some Lessons from the Holy Kuran.
 - (6) Buddhism.
 - (7) Jainism.
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CONCEPTION OF GOD ACCORDING TO THE VEDAS

Before quoting Vedic stanzas on the conception of God, I should explain what are the Vedas and who is the author of them. I have explained elsewhere that there are three Externals in the Universe—

- (1) The Prakriti or matter in atomic form
- (2) The Jivatma souls
- and (3) The Paramatma.

Prakriti or matter in atomic form has eternity, but no intelligence, Jivatma is both SATCHIT-Eternal and intelligent; Paramatma is SAT-Eternal, CHIT intelligent and ANAND SWARUP never changing. Prakriti plus soul is life, separation of soul from Prakriti is death. Soul in combination or accompaniment with Prakriti acts, without their union the soul-alone, is inactive. It is God who puts souls in any form of Prakriti according to the deeds, which the souls have done in prenatal lives, why and how i.e., in what species (Yoni) is known to God alone. After the separation of the souls from Prakriti, the souls either suffer or enjoy the results of evil or good deeds where-so-ever the Great

Guiding God has placed them according to the merits and demerits of their prenatal lives.

Holy Vedas preach the doctrine of EXNIHILO NIHIL FIT i.e., nothing comes out of what is nothing and something can not be destroyed. Prakriti may undergo changes, but it can never be destroyed. When and how changes are to take place, display all-round intelligence and can not be wholly understood by the soul in combination or union with Prakriti. It is the Maker of the Universe who knows why He has made and is making these changes in Prakriti and in the soul, in accompaniment with the matter. How the Great Maker evolved this Universe from Prakriti in atomic form, is no business of the soul, in accompaniment with the matter, to know. Though the soul is intelligent, yet the intelligence of the soul is limited to the form and the species the soul has been placed in a particular form of the Prakriti. It is only the All Intelligent God who knows the why and how of the placement of the soul in the company of the matter.

In all religions, worship is the most essential of religious duties and holds the most prominent position in one's life. Temples, mosques,

Churches and sacred places, they are to all this one end, but peoples' idea of worship differs, and with it the mode of worship. Almost all the quarrels, feuds and schisms centre round these modes and often trifling differences lead to horrible consequences and age-long hostilities.

We must worship God and sit at His worship twice i.e. before sun-rise and at sunset in the twilights of morning and evening. According to Manu II-102.

पूर्वां संध्यां जपंस्तिष्ठेत् नैश मेनो व्यपोहति ।

पश्चिमास्तु समासीनो फलं हन्ति दिवाकृतम् ॥

The morning prayer washes away the impressions of the mis-deeds of the night and the evening SANDHYA takes away the dirt of the day. According to us worship is not *expiatory*, but it is *purificatory*. It is no penalty or atonement for past sins or mistakes of one's-self or of others. We must get the fruit of the actions done, whether good or bad. Worship purifies the heart and first changes our attitude towards the sufferings or joys of the past actions, secondly enables us to be careful about our future duties.

Worship has been divided into three grades,
(1) STUTI reverential enumeration of Gods

attributes, (2) PRARTHANA or supplication for virtuous life and (3) UPASANA or approach to God, the All-justice, All-mercy, Almighty, All knowledge. He does not stand in need of our flattery, but we must enumerate His attributes in order to change our mental attitude, the only way of purifying our mind and enabling it to attain the final goal. STUTI and PRARTHANA will bring us to that level on which, instead of looking upon God with awe, from distance we begin to realize that He is ours and we are His.

Rég. VED. VIII-92-32. "अस्माकं त्वमसि"

The Veda (from the root Vid-to know) means knowledge revealed to man by God. Knowledge is the thing acquired and the new man in the beginning of the creation, stood in need of instruction with regard to the mode of living rightly and happily. The need was fulfilled by the revelation of Veda (Divine knowledge) in four parts. RIG (dealing with the rules of worship and properties of all things), the Sama (the mode of reciting MANTRAS) the Yajur (describing the human duties) and ATHARVA (meant to put an end to scepticism) to four sages AGNI, VAYU, ADITYA and ANGIRA, who were the most

qualified of men, born in the beginning of this earth (the present evolution of cosmos) on account of their highest merits in their former lives. In Yajur Veda from the mantra.

“यथेसां वाचं कल्याणी मावदानि जनेभ्यः ।

ब्रह्मराज न्याभ्यां शूद्राय चाय्याय च स्वाय चारणाय ॥

“Just as I, the Lord, give this Word, most conducive to happiness, for the good of entire man kind—for the Twice born as well as for women and Shudras, even so do ye, O ! teachers and preceptors, disseminate its teaching among your fellow-men.” it is clear that Vedas are for all the human beings, men, women, young or old of any nation, country of any part of the world. The Vedas are the splendid heritage of all people.

The Vedas are now universally acknowledged to be the oldest books in the library of the world. God is Eternal and therefore the Vedas—His holy knowledge must also be Eternal. It is the logical truth and proof positive of the Vedas existing from eternity and hence from the beginning of the present cosmos. The Vedas do not contain any story of an individual or class of men indicating their Divine character. But they teach us spiritualism—the religion of knowledge, renu-

nciation, love, purity, justice, truth, joy, progress, pelf and power. They are clothed in scientific, melodious and most ancient language. The Vedas are the gospel of peace, good will and love.

All other books, which claim a divine origin have borrowed their truths directly or indirectly from the Vedas. All the stories related in them are creation of their human authorship.

Now we quote the following few verses from the Vedas regarding the conception of God.

Revelation of God in Nature.

यो भूतञ्च भव्यञ्च सर्वं यश्चाधितिष्ठति ।

स्वर्यस्य च केवलं तस्मै जेष्ठाय ब्रह्मणे नमः ॥

Salutation to the Supreme Being, Who encompasses the past, present and future time and all things and Who is—Absolute Holiness.

यस्य भूमिः प्रमान्तरिक्षं सुतोदरम् दिवं

यश्चक्रं सूर्धानं तस्मै जेष्ठाय ब्रह्मणे नमः ।

Salutation to the Supreme Being, Whose foot-stool is the earth, Whose belly is the firmament and Who has made the heavens to be His head.

यस्य सूर्यश्च चंद्रमाश्च पुनर्णवः अग्निर्यश्चक्र

आस्यं तस्मै जेष्ठाय ब्रह्मणे नमः ॥

Salutation to the Supreme Being, Whose eye is the sun, and after-eyes is the moon, and Who has made fire to be his mouth.

यस्य वातः प्राणा पानौ चक्षुरं गिरसो भवन् ।

दिशौ यश्चक्रे प्रज्ञानीः तस्मै जेष्ठाय ब्रह्मणे नमः ॥

Salutation to the Supreme Being, Whose in-breath and out-breath is the wind, Whose eyes are the intellectual rays and Who has made the quarters and space to be the means of all actions.

God Is One Without A Second

योनः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।

यो देवानां नामधा एक एव संतंप्रश्नं भुवना यन्त्यन्या ॥

He is our father, the Maker, the Nourisher and the Disposer of all that exists. Even He alone, the bearer of the nāmes of the different Gods (Indra, Mitra, Varuna, Agni, Garutman) is the ideal whom other beings seem to approach.

Rig. X. 82. 3

कीर्तिश्च यशश्चाश्वश्च नमश्च ब्राह्मणववर्चसं चान्नं चान्नद्यं च ॥

Renown and glory, force and happiness, the Brahman's splendour and food and nourishment to Him, who knoweth God as One without a second.

स सर्वस्मै विपश्यति यच्च प्राणिति चक्षता

तमिदं निगतं सहः स एव एक वृदेक एव ।

सर्वे अस्मिन् देवा एक वृतो भवन्ति ॥

अथ १३ । ४ । १ अ०

He watcheth over creatures, all that breatheth and breatheth not. This conquering might is possessed by Him. He is the Sole, the Single one, the One alone. In Him all gods become single and One. The sages simply teach how the Supreme Being can be invoked under the different names, which only signify the various aspects, the functions and powers of the same Being.

Atharva XIII 4. 14. 21

ब्रह्म च तपश्च कीर्तिश्च यश इच्छामश्च ब्राह्मण
वर्चसं चान्नं चानाद्यं च ।
भूतं च भव्यं च श्रद्धा च रुचिश्च स्वर्गश्च स्वधा च
य एवं देवमेक वृतं वेद ॥

Devotion and Religious fervour, renown and glory, force and happiness. Brahman's splendour and food with nourishment, past and future, faith and lusture and heaven and earthly prosperity to him, who knoweth this God as One without a second.

Atharva XIII. 4-22-24

He is Omnipresent Lord

एषो ह देवः प्रदिशो नु सर्वाः पूर्वोद्भजातः सङ्गमे अन्तः ।
स एव जातः स जनिष्यमाणः प्रत्यङ् जनास्तिष्ठाति
सर्वतो मुखः ॥

This very God pervadeth all the regions, yea, existent from the beginning. He abides

in the centre of all. He has been and will ever be. Facing all directions He stands before you O ! Men. —Yajur XXXII. 4

The Omniscient

अतो विश्वान्यद्भुता चिकित्वां अभिपश्यति स नः कृतानि या चकर्त्वा ॥
From thence perceiving He beholds all wonderous things, both what hath been and what hereafter will be done. —Rig 1-25-11

तु विशुष्म तु विक्रतो शचीवो विश्व या मते ।

आ पप्राथ सहित्वना ॥

Great in Thy power and wisdom, Mighty Lord, with thought that comprehends every thing. Thou has filled (the universe) full with majesty. —Rig. 8.68.2

बृहन्नेषामधिष्ठाता अन्तिका दिव पश्यति

यस्तायन्मन्यते चरन्त्सर्व देवा इदं विदुः ।

The mighty Ruler of the worlds, bends every thing as if from close at hand. What the man thinks, he does by stealth, all that God perceives and knows. —Ath. IV.16.1.

The Almighty Creator.

य इमा विश्वा जातान्याश्रावयति श्लोकेन ।

प्र च सुवांति सविता ॥

He who gives glory unto all the living creatures with the song, and brings them forth is the Savita (Glorious one) —Rig. 5-8-9.

तत्तदिदस्य पौत्स्यं गृणीमसीनस्य त्रातुरवृकस्य मीलहुयः ।

यः पार्थिवानित्रिभिरि द्विगामभिरु रुक्रमिष्टो रुगायाय जीवसे

We laud this mighty power of Him, the mighty One Preserver, Benevolent, Bounteous, and Benign.

Rig. 1-155-4.

न ते विष्णो जायमानो न जातो देव महिम्नः परमन्तमाप ।

उदस्तभ्ना नाकमृष्यं बृहन्तं दाधर्थं प्राचो ककुभुं पृथिव्याः ॥

None who is born or being born, O Lord has reached the utmost Limit of Thy greatness

Rig. 7-99-2.

विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो बाहुरुत विश्वतस्पात् ।

सं बाहुभ्यां धमति स पतत्रैर्द्यावा भूमी जनयन् देव एकः ॥

He, Who hath eyes on all sides, mouth on all sides, arms and feet on all sides, producing earth and heaven, weldeth them together with His arms as wings

Rig. X-81-3.

पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम् ।

उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥

This Purush (The Supreme Being) is in all that yet hath been and all that is to be; the Lord of immortality, transcending all that grows by food.

Rig. X-93-2

हिरण्यगर्भः सम वर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।

स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥

We should adore with our oblations the God Almighty, Hiranyagarbha, the Repository of Light existing from the beginning, ever-

since the Unrivalled Lord of all created beings
He fixed and holdeth up this earth and heaven.

Rig. X-121-1.

य आत्मदा वलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।

यस्यच्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विवेम ॥

We should adore the God Almighty with
our oblations, who is the Giver of Life, the
Giver of strength and power, Whose command-
ments all the gods acknowledge, the Lord of
death, Whose shade is life immortal.

Reg. X. 121. 2.

य प्राणतो निमिषतो महित्वैक इन्द्राजा जगतोवभूव ।

य ईशो अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विवेम ॥

ऋ० १०-१२१-३

We should adore with our oblations the
Almighty Lord, Who is the Sole Ruler of the
moving world that breathes, slumbers and is
the Lord of bipeds and quadrupeds.

Reg. X, 121. 3.

येद्यौरुग्रा पृथिवी च दृढा येन स्वःस्तमितं येन नाकः ।

यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विवेम ॥

ऋ० १०-१२१-४

We should adore the Almighty with our obla-
tions, by Whom the heavens are glorious and
the earth is steadfast, by whom light's realm
and sky vault are supported, by whom the
regions in mid-air were measured. -Rig X-121-5

ब्रह्मणा भूमिर्विहिता ब्रह्म द्यौरुत्तरा हिता ।

ब्रह्मदेमूर्ध्वं तिर्यक् चान्तरिक्षं व्यचोहितम् ॥

By Brahma was this earth disposed,
Brahma arranged the sky above. Brahma
raised up this expanse of air and stretched it
across. —Ath. X. 2. 25.

रोहितो द्यावा पृथिवी अद्वहत तेन स्व स्तभितं तेन नाकः ।

तेनान्तरिक्षं विमिता रजांसि तेन देवा अमृतमन्वविन्दन् ॥

The Lord of Glory firmly established earth
and heaven, by Him was other fixed, by Him
the welkin. He measured out mid air and all
the regions, by Him the gods found life that
lasts for ever. —Ath. XIII. 1. 7.

न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ।

यजु० ३२, ३

There is no measure of Him Whose glory,
verily is great etc., etc., —Yajuv. 32. 3.

यस्यामितानि वीर्या न राधा पर्येतवे ।

ज्योतिनं विश्वमम्यस्ति दक्षिणा ॥

Whose hero-powers are measureless, whose
bounty can never be surpassed, whose liberality
is like light over all. —Rig. VIII. 2421

नकिरस्य शचीनां नियन्ता सूनृतानाम् ।

नकिर्वक्ता न दादिति ॥

There liveth none to check or stay His
energies and gracious deeds. None who can
say He giveth not. Rig. VIII. 32. 15

God is Amrit-Sources of Bliss.

शतं ते राजन्भिषजः सहस्रमुर्वी गम्भीरा सुमतिष्ठे अस्तु ।

बाधस्व दूरे निऋतिं परार्चैः कृतं चिदेनः प्र मुग्ध्यस्मत् ॥

A hundred balms are Thine, O Lord, a thousand, may Thy favours also be deep and wide-reaching. Drive degeneration far away from us, along with the sin that we have committed.

-R. 1. 24. 9.

या ते प्राण प्रिया तनूर्यो ते प्राण प्रेयसी ।

अथो यद्भेषजं तव तस्य नो वेहि जीवसे ॥

Communicate to us, O Lord of Life, Thy dear, Thy very dearest form. Give us the healing balm, Thou hast, so that we may live.

-Ath. XI. 4. 9.

वाचस्पतिं विश्व कर्माणमृतये मनोजुवं वाजे अद्या हुवेम ।

स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे साधुकर्मा ॥

Let us invoke to-day, to aid our labour, the Lord of Speech, the Thought-swift Vishvakarman. (Maker of the Universe) May He hear kindly all our prayers. He Who helps all by bestowing bliss, He Whose works are righteous,

R X 81 7

God The Sin Averter and Sin Destroyer.

इन्द्रश्च मृतयाति नो न नः पश्चादयं नशत् ।

भद्रं भवाति नः पुरः ॥

O Lord Indra be gracious unto us. Sin shall not reach us afterward and good shall ever be before us.

-R. II. 41. 11.

यदि दिवा यदि नक्त मेनाँसि चकृमावयम् ।
 वायुर्मा तस्मादेनसो विश्वान्मुञ्चत्वँ हसः ॥
 यदि जाग्रद्यदि स्वप्न एनाँसि चकृमा वयम् ।
 सूर्यो मा तस्मादेनसो विश्वान् मुञ्चत्वँ हसः ॥

If in the day time or at night, we have committed acts of sin, May God set us free from that iniquity and all distress. If awake or asleep, we have committed acts of sin, May God set us free from that iniquity and distress.

इदमापः प्रवहत यत्किञ्च दुरितं मयि ।

यद्वाहमभिदुद्रोह यद्वाशेष उत्तानृतम् ॥

Whatever sin is found in me O Lord, whatever evil I have done, if I have (ever) lied or falsely sworn, remove it far from me.

यश्चिद्वि ते निशो यथा प्र देव वरुण व्रतम् ।

मिनीमसि द्यवि द्यवि ।

मानो वधाय हतुनवे जिहीलानस्य रीरधः ।

साह्णानस्य मन्यवे ॥

Whatever law of Thine, O God, we violate day after day, being fragile mortals, give us not unto Thy fierce Wrath, as a prey to death, to be destroyed by Thy displeasure.

—Rig. 4. 12. 4

अर्यम्यं वरुण मित्र्यं वा सखायं वा सदमिद्भ्रातरं वा ।

वेशं वा नित्यं वरुणारणं वा यत्सीमागश्च कृमा शिश्रथस्तत् ॥

If we have sinned against the man, Who loves us, have ever wronged a brother, friend

or comrade, have ever done any injury to the neighbour, who ever dwelt with us, or even to a stranger, O Lord free us from the guilt of tresspass.

उत व्रतानि सोम ते प्राहं मिनामि पाक्या ।
यथा पितेव सूनवे ॥

Even if, O merciful Lord, I neglect Thy law owing to my ignorance and rawness, be gracious unto me as a father to his son.

-R. X. 25-3

God Pure and Purifier

पवमानः सो अद्य न पवित्रेण विचर्षणिः ।
मः पोता स पुनातु नः ॥
यत्ते पवित्रमर्चिष्यग्रे वितत मन्तरा ।
ब्रह्म तेन पुनीहि नः ॥

This day may पवमानः Pavamanah, Most Active Purifier, purify us with His purifying power. O Lord of Glory, with the cleaning light, diffused through all Thy glorious forms, purify this prayer of ours. -Rig IX-67-22-23

Lord of All

त्वं विश्वस्य मेधिर दिवश्चग्मश्च राजसि ।
स यामनि प्रति श्रुधि ॥

Thou O ! wise God, art Lord of all. Thou rulest over earth and heaven: hear us while we call upon Thee.

-R. I. 25/20.

स्वयुरिन्द्र स्वराजसि स्मदिष्टिः स्व यशस्तरः ।

स बावृधान ओजसा पुरुष्टुत भवा नः सुश्रवस्तमः ॥

Thou art Indra—the Self-ruling Lord, Good Leader of loftiest glory. So mighty in Thy Power, O ! Thou, Whom many praise be, Thou be most swift to hear our call. —R. III. 45-5

अयुजो असमो नृभिरेकः कृष्टीरयास्यः ।

पूर्वीरिति प्र बावृधे विश्वा जातान्योजसा भद्रा इन्द्रस्यरातयः ।

Thou art Sole among chiefs. Companionless, Almighty Fear-less. He by His might rules over mankind. Over all things born.

—Rig. III 62. 2.

यत्वेदं प्रदिशिः यद् विरोचते यज्जातं जनितव्यं च केवलम् ।

स्तौ म्यग्नि नाथितो जोहवीमि सनो मुञ्चत्वं हसः ॥

I suppliant, ever praise and call on Agni the Sole Lord of all this world, of all that shineth, of what exists, and what shall come into existence hereafter. May He deliver us from grief and troubles. —Ath. IV. 23. 7

Stay and centre of all

अजो न ज्ञां दाधार पृथिवीं तस्तम्भ द्यां मंत्रेभिः सत्यैः

He as unborn, holds the broad earth up and with perfect wisdom fixed the sky. —R.I. 67. 3.

स प्राचीनान् पर्वतां दृढदोजसा धराचीनम कृणोदपामपः ।

आधारचतुर्थिवीं विश्वधाय समस्तभूतान्मायया द्यामव न्नसः ॥

He with His might, made firm the forward bending hills, ordained the downward rushing of waters. He held fast the earth that nourisheth all life and stayed the heavenly bodies from falling, by His wondrous skill. —R. II. 17. 5.

यं मर्त्यः पुरुस्पृहं विदद्विश्वस्य धायसे ।

प्रस्वादनं पितृनामस्ततातिं चिदायवे ॥

Whom, mortals, sought by many, have found to be the stay of all, He who gives flavour to our food, He who is the Home of every man that lives. —R. V. 7. 6.

स्कम्भो दाधार द्यावापृथिवी उभे इमे स्कम्भो दाधारो वर्न्तरिचम् ।
स्कम्भो दाधार द्यावाप्रदिशः पडुर्वीः स्कम्भ इदं विश्वं भुवनमाविवेश ॥

God the Skambha—the stay and support of all, set fast these two, the earth and heaven, Skambha maintained the ample air between them. Skambha established the six spacious regions, This whole world Skambha entered and pervaded.

Guard of all and refuge.

त्वमग्ने यज्यवे पायुरन्तरोऽनिपङ्गाय चतुरक्ष इध्यसे ।

यो रातहव्यो अवृक्काय धायसे कीरेश्चिन्मन्त्रं मनसा वनोपि तम् ॥

O God Agni the All Luminous Thou art a guard close to the pious man, kindled art Thou, O Omniscient One, for him who is unarmed, With loving heart Thou accepted the

poor man's prayer, when he has invoked Thee
for security, -R. I. 31. 13.

त्वं वर्मासि सप्रथः पुरोयोधश्च वृत्रहन् ।
त्वया प्रति ब्रुवे युजा ॥

'Thou art my ample Coat of mail, my cham-
pion Thou foe-destroyer, With Thee as friend
I defy any foes. -Rig. VII. 31. 6.

अभ्यूषोति यन्नग्नं भिषक्ति, विश्वं यत्तु रम् ।
प्रेमन्धः ख्यन्निः श्रोणोभूत् ॥ ऋ० ८ । ७६ । २

All that is bare, He covers, all that is sick,
He cures, by His grace the blind man sees,
the cripple walks. -Rig. VIII 879. 2.

मूकं करोति वाचालं पङ्गु लङ्घयते गिरिम् ।
यत्कृष तमहं वन्दे परमानन्द साधवम् ॥

This is popular Sanskrit verse.

I bow to the great Lord of bliss and happi-
ness by whose grace the dumb speak and the
cripple cross mountains.

तप्तायनी मेऽसि वित्तायनी मेऽस्यवतान्मा
नाथिता दवतान्मा व्यथितात् । य० ५ । ६ ।

For me Thou art the home of the afflicted,
For me Thou art the gathering place of riches.
Protect me from the state of perturbation and
from the woe of destitution. -Yajur. V. 9.

अश्ववर्म मेऽसि यो मा प्राच्या दिशोऽधायुरभिदासात् । एतत् स
ऋच्छात् अश्ववर्म मेऽसि योमा दक्षिणाया दिशो ॥

अश्ववर्म येऽसि यो मा प्रतीच्या दिशो०

अश्ववर्म मेऽसि यो सोदीच्या दिशो०

Thou art my wall of stone against the sinner, who fights against me from the eastern, southern, western, northern quarter. May He encounter it! —Ath. V. 10. 1—4.

God as friend.

सख्ये त इन्द्र वाजिनो मा भेम शवसस्पते ।

त्वामभि प्र णोनुमो जेतारमपराजितम् ॥

Strong in Thy friendship, Indra, Lord of Power and Might, we have no fear. With praises, Thee we glorify, the Never-conquered Conqueror. R. I. 11. 2.

भवा नो अग्ने सुमना उपेतौ सखेव सख्ये पितरेव साधुः ।

पुरुद्रुहो हि क्षितयो जनानां प्रति प्रतीचीर्दहतादराती : ॥

Agni, be kind to us, when we approach Thee, good as a friend to friend as father and mother. The races of mankind are great oppressors. Burn up malignity that strives to injure us.

—R. III. 18. 1.

मा भेम मा श्रमिष्मोग्रमा सख्ये तव ॥

With Thee, the Mighty for our Friend, we will not fear or feel fatigue. —Rig VIII. 4. 7.

बृहस्पतिनः परिपातु पश्चादुतोत्तरस्यादधारादवायोः ।

इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥

May Brihaspati, the Great Lord protect us from sinners from the rearward, and from above, and from below. May Indra, The Ruler of the Universe protect us from the front and from the centre, and as friend to friends vouchsafe us room and freedom. -R. X. 42. 11.

God as Father.

स नः पितेव सूनवेग्ने सूपामनो भव ।

सचस्वा नः स्वस्तये ।

O God be to us easy of approach, even as a father to his son. Be with us for our good.

त्वमग्ने प्रमितस्त्वं पितासि नस्त्वं वयस्कृत्तव जामयो वयं ।

सं त्वा रायःशतिनः सं सहस्रिणः सुवीरं यन्ति व्रतपामदाभ्य ॥

O God, Thou art our Providence, our Father Thou; we are Thy brethren and Thou art our spring of life. In Thee rich in good heroes, Lord of lofty vows and lofty laws, are centred hundred and thousand treasures.

-R. I. 31. 10.

भूरिनाम वन्दमानो दधाति पिता वसो यदि तज्जोषयासे ।

Adoring Thee, the worshipper gives Thee many titles, when Thou good Lord, acceptest his homage as Father.

-R. V. 3. 10.

त्वं हि नः पितावसो त्वं माता शतक्रतो बभूविथ सुन्ममी महे ॥

O Gracious God Satakratu, Thou hast ever been a Mother and Father to us, so now we pray to Thee for bliss.

-VIII. 98. 11.

अग्निं मन्ये पितरमग्निमापिमग्निं भ्रातरं सदमित्सखायम् ॥

O God Agni I deem Thee as my kinsman,
and my Father, my brother and my never
failing friend. -R. X. 7. 3.

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवा अमृतमानशा नास्तृतीये धामन्नध्वैरयन्त ॥

He is our kin, our Father and begetter,
He knows all beings and all ordinances.
Obtaining personal life in Him, the Gods have
risen upward to the third high stage.

-Yajur. XXXII. 10.

पिता नोऽसि पितानोबोधि नमस्तेऽस्तु मामा हिँ सीः ।

त्वष्टृमन्तस्तवा सपमे पुत्रान् पशून् मयि धेहि प्रजामस्मासु
धेह्यरिष्टाह ॐ सहपत्या भूयासम्

Thou art our Father, regard us like a son,
Obeisance be to Thee. Let there be no harm
to us. May we blessed with children, win Thee.
Vouchsafe sons and cattle. Grant us offspring.
May I be safe together with my husband.

-Yajur. 37. 20.

Note:—It is worth nothing here in this
verse, that blessing for cattle are prayed and
that a woman prays for the blessing for her
husband.

God's Love.

प्रसू महे सुशरणाय मेधां निरं भरे नव्यसी जायमानाम् ।

य आहना दुहितुर्वक्षणासु रूपा मिनातो अकृणोदिदं नः ॥

My newest song, thought that just springs within me, I offer to the great the unfailing Protector, Who made for us this all, producing on the earth, objects of various forms, in fond love of us.

-R. V. 42. 13.

न की रेवन्तं सख्याय विंदसे पीयन्ति ते सुराश्वः ॥

Thou findest not the wealthy to be Thy friends; those scorn Thee who are flown with wine.

-R. VIII. 21. 14.

God alone worthy of adoration.

पन्य इदुप गायत पन्य उक्थानि शंसत ।

ब्रह्मा कृणोत पन्य इत्

Sing Ye to Him, Who must be praised, say lauds to Him, Who must be praised. Bring prayer to Him, Who must be praised.

-R. VII. 32. 17.

तमु ष्टुवाम यस्मा जजान विश्व जातान्यवराण्यस्मात् ।

इन्द्रेण मित्रं दिधिपेस गोर्भिरूपो नमोभिर्वृषभं विशेषे ॥

Let us praise Him, Who made these worlds and creatures, all things that after Him sprang into being. May we win the Lords's favour with adoration.

-R. VIII. 96. 6.

अभित्यं देवं सवितारमोणयोः कविक्रतु मर्चामि सत्यसर्वं
रत्नधामभि प्रियं मर्ति कविम् उद्धर्त्वा यस्यामतिर्भा
अदित्युत्तस्त्रीमनि हिरण्य पाणि रमिमीत ॥

I sing my songs of praise to Him Savita, pervading earth and heaven, the wisest of the wise. Giver of the virtuous impulses, bestower of wealth, the well-beloved thoughtful, the Greatest of the Great. To Him I sing, at whose impulse the splendid light shone in heaven. Most Wise, the Treasurer, Who hath measured the sky with skilled design. —Yajur. IV. 25.

तमीशानं जगतस्तस्थुपस्पतिं धियं जिन्वमवसे हूमये वयम् ।

पूषा नो यथा वेदसामद्वये रक्षिता पायुरदब्धः स्वस्तये ॥

Him we invoke for aid, Who reigns Supreme the Lord of all that stands or moves, Inspirer of the Soul, that He may promote the increase of our wealth. He our infallible Keeper and Guard and Well-Wisher.

—Yajur. XXXV. 18.

यो भूतं च भव्यं च सर्वं यश्चाधि तिष्ठति

स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ।

Worship to the Loftiest Brahma, Lord of what hath been and what will be the Ruler of the Universe and dispenser of the light in heaven.

प्राणाय नमो यस्य सर्वमिदं वशे ।

यो भूतः सर्वस्येश्वरोयस्मिन्सर्वं प्रतिष्ठितम् ॥

Homage to God Pran-the life of the Universe. He is the dominion over the Universe,

Who is the Sovereign Lord of all and on Whom every thing depends. -Ath. XI. 4. 1.

God responsive to prayer.

कदाचन स्तरीरसि नेन्द्र सश्चसि दाशुषे
उपोषेन्नु मघवन् भूय इन्नु ते दानं देवस्य पृच्यते ॥

O God Indra, Thou art never fruitless. Never dost Thou forsake Thy worshipper. But now O Liberal Lord, Thy bounty is poured forth ever more and more. -Rig. VIII. 51. 7.

ब्रह्मणस्पते सुयमस्य विश्वहारायः स्याम रथ्यो वयस्वतः ।
वीरेषु वीरां उप पृङ्खि नस्त्वं यदीशानो ब्रह्मणा वेष्टि मे हवम्

O Brahamanaspati, when Thou Omnipotent through prayer listenth to my call, may we ever be more masters of wealth, well guided, full of vital strength. Send us heroes on heroes in abundance. -R. II. 24. 15.

यत् ते नाम सुवहं सुप्रणीतेनुमते अनुमतं सुदानु ।

तेना नो यज्ञं पिपृहि विश्ववारे रयिं नो धेहि सुभगे सुवीरम् ॥

O Gracious Lord *Anumate* (Grace Personified) Thou art good approved Leader. Thy name is easy to invoke. Thou art rich in bounty, source of all boons. Fill up there with our worship and Blest One, O Thou the Bestower of all blessings-bestow wealth upon us with goodly heroes. -A. VII. 20. 4.

Prayer a coat of mail.

यो नः स्वो अरणो यश्च निष्टयो जिघांसति ।

देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम् ॥

Whosoever would hinder and repress us, whether he be a stranger or one of us, may he be discomfitted by God. My nearest closest mail is prayer. —Rig. 8. 75. 19.

पर्यावर्ते दुष्प्रपन्थात् पापात् स्वप्नयादभूत्याः ।

ब्रह्महमन्तरं कृण्वे परा स्वप्न मुरटाः शुचः ॥

I turn away from evil dream, from dream of sin, from indigence—I make the prayer mine inmost friend, Hence torturing dreamy phantasies. —A. VII. 100.

Efficiency of prayer.

ऋजुरिच्छंसो वनवद्वनुष्यतो देवयन्निददेवयंतमभ्यसत् ।

सुप्रावी रिद्वनवत्पृत्सु दुष्टरं यज्वेदयज्योर्वि भजाति भोजनम् ॥

The righteous singer of the Lord's praise shall over come his crimes and he; who serves God, subdues the Godless man. The devout worshipper shall vanquish the non-worshipper howsoever invincible and the sacrificer will share the food of him who does not sacrifice.

—R. III. II. 8.

एते द्युम्नोभिर्विश्वमातिरन्त मत्रये वारं नर्या अतक्षन् ।

प्रेचीवशीस्तरन्त श्रोपमाणा आ ये मे अस्यदीधयन्नृतस्य ॥

Those manly persons who sing with skill the hymn of adoration, have surpassed all the glory, who listening have advanced the people's welfare and who are glorifiers of this source of truth. —Rig. VIII, 7. 6.

ऊर्ध्वा हिते दिवे दिवे सहस्रा सूनृता शता ।
जरितृभ्यो विमन्हते ॥

Thine exalted excellence gives to Thy worshippers each day hundreds and thousands of Thy boons. —Rig. VIII. 46. 12.

अव नो वृजिना शिशीह्यृचा वनेमानृचः
ना ब्रह्मा यज्ञ ऋधग्जोषति त्वे ॥

Grind off our sins, with songs will we conquer the men who sing no hymns. Thou art not pleased with sacrifice not accompanied with prayer. Rig. 10. 105. 8

The Vedas being the revealed knowledge of God, are infinite and hundreds of thousand verses can be quoted on every point, subject and compartment of this book of Chess-Board of Knowledge of Human Life. In order to avoid the voluminousness I have quoted here a few verses only dealing with the conception of God.

संध्य SANDHYA OR THE SONG TO THE SOUL

Prayer is very necessary, but daily prayer is the first duty of an Arya (a gentleman or a civilised person of any nation or country) man and woman, young or old must sit both at morning and evening. In the morning it should end with the sun-rise and in the evening with the appearance of stars-MANU ordains.

न तिष्ठति स यः पूर्वा, नोपासते यः पश्चिमाम् ।

स शूद्रवत् वहिष्कार्यः सर्वस्माद् द्विज कर्मणः ॥

One who does not sit at the morning prayer facing towards East and in the evening facing towards west should be expelled from the first 3 High Born classes of Brahmans, Kshatriyas and Vaishyas, in the performance of all rituals and should be taken as a Sudra or a person belonging to the menial class of Shudras or servants. As already stated Vedas being the revealed knowledge for humanity, Vedic faith is meant for human race not particularly of India but for every part of the world. So far as my knowledge goes, there are no geographical references of any country in the Vedic Mantras, which are in Sanskrit, the systematised

language-the mother of all the tongues of the Human race.

In order to follow nature, a man should generally sit in the morning towards the rising sun and in the evening towards the setting sun, but he can sit facing any direction since God resides every where.

पूर्वा संध्यां जपंस्तिष्ठेत् सावित्री मर्कं दर्शनात् ।

पश्चिमाम् तु समासीनः सम्यग् ऋक्ष विभावनात् ॥

Let a man sit during the morning twilight repeating the SAVITRI (Gayatri) mantra till the sun appears and sit down at ease in the evening to repeat it till the stars are distinctly visible.

This performance of the morning and evening prayers is called Sandhya or the *song of the soul*. Sandhya literally means सम्यग् ध्यायते अनेन-the due meditation of God, the source of all good. It is an enjoyment of God's company or an association with His Holy attributes. It consists of 19 stanzas or verses from the Vedas. The text, translation in English by Swargiya sage like master Durgaprasadji and to make it more attractive in poetry by Shri H.L. Sood are given. It commences with an invocation to the Deity as the all-Pervading Loving Mother, who showers blessings all around us. In the beginning the

Deity is invoked as a loving mother, whose sacred bosom he is now going to enter and in whose lap a person is going to sit. His sense of Divine mother becomes all the more awakened, when he feels that the Deity is All Pervading, and Who never lets the person alone and unguarded and Who showers choicest blessings.

I. आचमन मंत्रः Achman Mantra—*Invocation.*

ओ३म् शन्नो देवी रभिष्टय आपो भवन्तु

पीतये शंयो रभिस्त्रवन्तुनः ॥ य० ३६, १२

May the All pervading Divine Mother be gracious enough to gratify our inner cravings and pour down choicest blessings all around us. O All-pervading Mother Divine !

Be pleased to bless the cravings of my soul.

To reach Thy bosom, may this world of mine, Be full of bliss and peace from pole to pole !!

II. इंद्रियस्पर्शनमंत्रः Indriya-Sparshan Mantra—*Covenant.*

ओ३म् वाक् वाक् ओंप्राणः प्राणः ओं चक्षुः चक्षुः ओ३म् श्रोत्रम् श्रोत्रम्, ओं नाभिः, ओं हृदय ओं कण्ठः ओं शिरः ओं बाहुभ्यां यशोवत्नं ओं करतल कर पृष्ठे

In this Mantra vow is taken in the Holy presence of the Deity who is sought to keep our bodily powers away from sin.

O God ! most sincerely and solemnly, I make a covenant with Thee that knowingly I shall never commit sin with my organs of five

cognitive and five senses viz. the tongue-taste, the nose-smell, the eye-sight, the ear-hearing, the palm and its back-touch, the genitals-passions, the heart-desire the throat-speech, the head-thought, the hands-deeds.

I make a vow before Thy sacred Throne
To try and add my mortal heart away
From sin: my human organs shall be prone
To keep the word I give Thee on this day;
My tongue, my nose, and both the sides of palm;
My eyes, my ears, the genitals and my heart.
My hands, my throat and head serene and calm
Will sure remain from guilty deeds apart.

III. मारजन मंत्र Marjana Mantra—*Divine Grace.*

The Divine Grace—

ओ३म् भू पुनातु शिरसि ओ३ भुवः पुनातु नेत्रयोः ओ३ स्वः
पुनातु कंठे, ओ३ महः पुनातु हृदये, ओ३ जनः पुनातु नाभ्याम् ओ३
तपः पुनातु पादयोः, ओ३ सत्यं पुनातु पुनः शिरसि, ओ३ खंनल
पुनातु सर्वत्र ।

But O Lord! I am weak and so depend upon
Thee, purify and so strengthen my senses
Thyself. May the living God purify the
head! May the Holy God purify the eyes.
May the Happy God purify the throat!
May the Great God purify the heart. May
the common Father purify the genitals. May

the All-wise God purify the feet. May the
Eternal God again purify the brain. May the
All Pervading God purify all places.

It is the solicitation to Divine grace to help us in
keeping the vow made in His holy presence.

But Glorious Father ! I am weak and frail

And hence depend upon Thy loving grace.

But sole efforts will not, O Lord, avail

The frightful most of heinous sins to face;

And therefore, Lord, I meekly pray to Thee

To make me pure in mind and too strong

To yield to tempting sins—O make me free

To sit in peace and sing Thy glory's song.

O Loving Holy Happy Father Great !

The Wise Omnipresent king of all:

The Sole Eternal Master of my fate !

My mind and soul Thy Gracious Blessings call

To make my head, my eyes and passions pure,

To change my vicious heart and guide my feet.

To grace my brain and throat and make it sure.

That sin will nowhere find a welcome seat.

IV. प्राणायाम मंत्रः *Pranayama Mantra- The Control of Breath.*

The control of Breath—

ओं भूः, ओं भुवः, ओं स्वः, ओं महः, ओं जनः, ओं तपः,
ओं सत्यम् ॥

Now arrives the stage of PRANAYAMA or the control or regulation of breath. The practice of Pranayam gives rest and fresh energy to the senses and helps the mind to soar with the lofty regions of spirituality. The suppression of breath is accompanied by the repetition of the seven व्याहृति Vyahrities the grand attributes and names of God. Viz. Life, Holiness, Happiness, Greatness, Creation, Wisdom and Truth. The meditation of these attributes helps the mind, freed from the slavery of matter to soar higher and higher into the regions of spirituality till it reaches the eternal fountain of bliss to which we all aspire.

O God of life ! O God of Holiness ! O God of Happiness ! O Great God ! O God the Father !
O God of wisdom ! O God of truth !

I hold my breath in sacred awe and pray

O God of Life, O holy God of Bliss !

O Father Great and Wise and True ! this
day

My soul arrives Thy glorious feet to kiss.

V. VI. VII. अवसर्पण मंत्र ! Aghamarshana Mantra
Contemplation‡.

The contemplation of God's power in
Genesis—

The fifth, sixth and the seventh verses of the prayer describe the genesis of the Universe in a nut-shell. The Vedic theory of the genesis is, quite in accordance with the investigation of the modern science. Nay it far exceeds its investigations.

The Holy Vedas preach the doctrine of "*exnihilo nihil fit*" i.e., nothing can come out of what is not existing. The Holy Vedas teach that matter is as eternal as God and that the present universe has been evolved by the Creator from the chaotic conditions of the matter, which has been existing from eternity. The evolution is not the first of its kind. There has been an indefinite number of evolutions of cosmos and involutions back into chaos. Even the stages of evolution are so clearly mentioned that they remind us of the well-known Nebular Theory of the modern scientists. The Tattiriya Upanishad says:—

तस्माद्वा एतस्माद्वात्मनः आकाशः संभूतः ।

आकाशाद्वायुः वायोरग्निः अग्निं रावः ॥

अद्भ्यः पृथिवी । पृथिव्या औपधयः

औपधिम्योऽन्नम् । अन्नाद्रेतः । रेतसः पुन्यः ॥

“When the Supreme Being began to evolve Cosmos, He first produced ether, from ether came out (was evolved) the gaseous condition,

from the gaseous the igneous condition; from the igneous the aqueous (the liquid or molten) condition; from aqueous or molten condition came out the solid State from the solid state were produced the herbs; from the herbs the food; from food was produced the seed of animal life and from it came out the man”

V ओं ऋतञ्च सत्यञ्चाभीद्वात्तपसोऽध्यजायत ।

ततो राज्यजायत ततः समुद्रो अर्णवः ॥

Principles and atoms were produced from the pregnant nature, then came out chaos, then energy or motion, then ocean.

By God's command His Nature brought to light,

The principles and atoms of this earth,

Then came chaos and heat and motion

bright,

'And the waves of ocean got their birth.

VI समुद्रा दर्शवा दधि संवत्सरो ऽ जायत ।

अहोरात्राणि विदधत् । विश्वस्य मिपतो वशी ॥

After the energy and ocean came out the planetary motion. The Ruler of the Universe makes days and nights without effort.

And after these the planets moved aright,

Along the annual course of heaven blue.

The King of all creates the day and night,

Without effort and in Their order due.

VII सूर्या चंद्रमसौ धाता यथापूर्वं मकल्पयत् ।
दिवञ्च पृथ्वीं चान्तरिक्षमथो स्वः ॥

The maker formed as before, the sun and the moon, the luminous and opaque bodies, the firmament and the happy region.

And as before the Maker made again,
The sun, the moon, and bodies dark and bright,
The sky above, the place unknown to pain,
The home of bliss, the realm of holy light.

The next six verses from the 8th to the 13th are called the MANASAPARIKRAMA MANTRAS. They deal with the circumambulation of the mind in space which provides innumerable proofs of Divine Power, love and protection.

VIII मनसा परिक्रमा मंत्र Manasaparikrama Mantra-
Ciroumambulation

ओं प्राचीदिग्गनि रधिपति रसितो रक्षिता दिव्या इषवः
तेभ्यो नमोऽधिपतिभ्यो ! नमो रक्षितृभ्यो नमः ।
इषुभ्यो नमः एभ्यो अस्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः
तं चो जम्मे दध्मः ॥

On the East.

O All wise and Glorious Being ! Thou art before us, the Absolute, our King and Protector. Thou hast made the sun, whose beams shower

life on earth. We bow down to Thee in gratitude for thine benign rule, kind protection and blessed gift of life. For all those blessings O Lord ! we humbly thank Thee, and place him, who hates us and whomever we hate at Thy disposal.

Thou art before us Father Good and Wise !
The Mighty King who saves the world from
woes !
Who made the sun that from the east doth
rise.

And on this earth his beams of lustre throws-
The lustrous beams which shower life on Earth
And make us living through Thy blessed grace,
O Lord ! to thank Thee for Thy gift of birth
I bend my knees before Thy holy face
I also thank Thee for Thy rule benign,
Thy kind protection and Thy blessings sweet
And those who are the dreaded foes of mine,
I lay them humbly on Thy gracious feet.

IX Manasaparikrama Mantra

On the South

ओं: दक्षिणादि गिन्द्रीऽधिपतिस्तिरश्चिराजी रक्षिता पितर इषवः ।
तेभ्योनमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नमः एभ्यो
अस्तु । योऽस्मान् द्वेष्टि यं च वयं द्विषमस्तं वो जन्मे दध्मः

O Almighty Lord, Thou art to our right,
our Sovereign and Protector from a host of

the invertebrata, Thou sendest wise men (Thy arrows) to teach us. We bow down to Thee in gratitude for Thy benign rule, kind protection and blessed gift of life. For all these blessings,, O God ! we humbly thank thee, and place him, who hates us, or whomever we hate at thy disposal.

O Mighty Sovereign ! Thou art to our right
The great Protector from the dreaded brood
Of boneless reptiles. Lord of Vedic light !
Thy sages come to teach us what is good !
O Lord to thank Thee for Thy gift of birth
I bend my knees before Thy holy face.
I also thank Thee for Thy rule benign
Thy kind protection and Thy blessings sweet.
And those who are the dreaded foes of mine.
I lay them humbly on Thy gracious feet.

X Manasaparikrama Mantras

ओं प्रतीची दिग्वरुणोजधिपतिः प्रदाकू रक्षितान्नमिषवः
तेभ्यो नमोजधिपतिभ्यो नमो रक्षितृभ्यो नमः इषुभ्यो नमः
एभ्यो अस्तु । यो ३ स्मान् द्वेष्टि यं च वयं द्विष्मः
तं वो जस्मे दध्मः ॥

On the West

O adorable Being ! Thou art behind us,
our king, and protector from the vertebrata.
Thou createst food and vegetable food (Thy

arrows) which gives us life on earth. We bow down to Thee in gratitude for Thy benign rule, kind Protection and blessed gift of life. For all these blessings, O God ! we humbly thank Thee, and place him, who hates us, or whom ever we hate at Thy disposal.

Thou art behind us, gracious king adored
As great Protection from the bony beasts.
Thou hast to save our humble lives, stored
The hungry earth, O Lord with human feasts.
O Lord to thank Thee for Thy gift of birth.
I bend my knees before Thy Holy face.
I also thank Thee for Thy rule benign,
Thy kind protection and Thy blessings sweet.
And those who are the dreaded foes of mine.
I lay them humbly on Thy gracious feet.

XI Manasparikrama Mantras

On the North

उदीचि दिग् सोमोऽधिपतिः स्वजो रक्षिताऽशनिरिषवः
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नमः इषुभ्यो नमः
एभ्यो अस्तु यो ३ स्मान् द्वेष्टि यं च वयं द्विष्मः तं
वो जन्मे दध्मः ॥

O Father Thou art to our left, our king,
self existent, and our protector. Thy electricity
(Thy arrows) moves our blood to keep our
life and produces various motions in the world.
We bow down to Thee in gratitude for thy

benign rule, kind protection and blessed life. For all these blessings, O God, we humbly thank Thee, and place him, who hates us, or whomever we hate, at Thy disposal.

And Thou art to our left O peaceful King !
To save us from the self-born insects bane
By Nature's, heat Thy praise we humbly sing.
O loving Saviour from the pangs of pain !
O Lord to thank Thee for Thy gift of birth
I bend my knees before Thy holy face
I also thank Thee for Thy rule benign.
Thy kind protection and Thy blessings sweet
And those who are the dreaded foes of mine,
I lay them humbly on Thy gracious feet

XII Manasparikrama Mantra§

Towards the Bottom

ओं ध्रुवादिग्विष्णु रधिपति । कल्माषघ्नो रक्षिता वीरुध इषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नमः इषुभ्यो नमः
एभ्यो अस्तु यो ३ स्मान् द्वेष्टि यं च वयं द्विष्मः तंवो .

जंभे दध्मः ॥

O all pervading God ! Thou art below, our king and the nourisher of our life with arboreous trees and tuberous creepers, bearing a variety of fruits (Thy arrows) for Thy benign rule kind protection blessed gift of life. For all these blessings O God, we humbly bow down to Thee

and place him, who hates us or whomever we hate at Thy disposal.

Thou art below us Omnipresent King !

To nourish life with plants of tuberous roots.

And verdant trees that leafy shelter bring.

And yield to us the thousand kinds of fruits.

O Lord to thank Thee for thy gift of birth.

I bend my kness before Thy holy face.

I also thank these for Thy rule benign.

Thy kind protection and Thy blessings sweet.

And those who are the dreaded foes of mine.

I lay them humbly on Thy gracious feet.

XIII Manasaparikrama Mantras

ओं ऊर्ध्वादिग् बृहस्पति रधिपति शिवत्रो रक्षिता वर्ष सिपवः

तेभ्यो नमोऽधिपतिभ्यो नमःरक्षितृभ्यो नमो इषुभ्यो नमः

ऐभ्यो अस्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः त वो जन्मेदध्मः॥

On the top.

O Great God ! Thou art above, our King Developer, and Protector. Thou sendest down rain (Thy arrows) to water our fields, which produce food which preserves our life. We bow down to thee in gratitude for Thy benign rule kind protection and blessed gift of life. For all these blessings, O God ! we humbly thank Thee, and place him, who hates us or whomever we hate, at Thy disposal.

Thou art above us great and holy King !
 To develop and protect us on this earth.
 Thy grace the vital drops of rain doth bring.
 To fill with corn the seat of mortal birth.
 O Lord to thank Thee for Thy gift of birth.
 I bend my knees before Thy holy face.
 I also thank Thee for Thy rule benign.
 Thy kind protection and Thy blessings sweet.
 And those who are the dreaded foes of mine
 I lay them humbly on Thy gracious feet.

The thought of the immensity of the universe makes the thinker convinced of the Intelligent and Benevolent Maker and fills his mind with awe and reverence for Him whose light pervades the minutest atoms of nature. He falls down on His Holy feet and feels inclined to ^{wor}ship Him.

The next four verses from the 14th to 17th are named the UPASTHAN MANTRAS or the verses of the spiritual vision, which describe the spiritual conviction in the existence of the Deity and the knowing power of the soul.

XIV. उपस्थान मंत्र Upasthan Mantra—*Spiritual Vision.*

ओं उद्वयन्तमसस्परि स्वः पश्यन्त उत्तरम् ।

देवं देवत्रा सूर्यमग्नमज्योति रत्तमम् ॥

May we perceiving God with all His glory,
 beyond the darkness of ignorance, all happy,

Supreme over all, obtain Him, the Sun of our life and our spiritual light !

May I obtain the glorious God of light,
The wisest God of bliss and Lord Supreme,
The sun that keeps the souls of mortals bright
And forms my humble prayer's sacred theme.

XV. उपस्थान मंत्रः Upasthan Mantra-Spiritual Vision.

ओं उदुत्यं जातवेदस देवं वहन्ति केतवः ।

दृशे विश्वाय सूर्यम् ॥

All the objects of the world serve the purpose of flags to show Him, the sun of our life and our spiritual light !

The various objects of this wondrous earth
Are beacon flags to guide us on to know
The glorious sun of life who gave them birth
And sent His Veda the righteous path to show

XVI. उपस्थान मन्त्र Upasthan Mantra-Spiritual Vision

ओं चित्रं देवानां मुगादनीकं चक्षुमित्रस्थं वरुणस्याग्नेः ।

आप्राद्यावा पृथिवी अन्तरिक्षं सूर्यं आत्मा जगत्स्तस्थुषश्च स्वाहा ॥

य० वे० ७ । ४८

Although all the objects indicate Thee, yet O God ! Thou art wondrous, the Ever-Wakeful Eye, the Support of all the heavenly bodies, even the sun, the moon and fire. Thou holdest the heaven and earth and the firmament. Thou art the Maker and the Soul of all the movable and the unmovable objects.

May we think, speak, and act rightly.
 How wondrous is the Lord of Holy Light,
 The sun's support, the God of moon, the source
 Of shining bodies, Life of fire bright,
 The heaven's Lord, the king of earth, the force
 That made the sky and countless kinds of things
 That move and do not move, O Lord of might !
 My humble heart Thy sacred prayer sings
 To let me think, speak and act aright.

The meditating soul becomes convinced of the powers of the human mind, which helped and expanded by the Divine Graces discloses to him the hidden mysteries of nature. It begins to appreciate its own power of knowing and prays to God for its illumination. With an intellect sharpened by the grace of God and the mind illuminated by His Glorious mercy, we pray to be granted a healthy, free and righteous life of at least one hundred years. We wish to live a long life, because the more we live, the greater are the opportunities to know God and do good to our fellow beings. A long life is however nothing if we are not in the enjoyment of good health. Health is of no use, when there is no freedom and a long healthy and free life is not worth living if it is not godly.

XVII Upasthan Mantra

ओं तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् पश्येम शरदः शतं
जीवेम शरदः शतं शृणुयाम शरदः शतं प्रव्रवाम शरदः
शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात्

The Ever-Wakeful eye exists pure from all eternity for the good of the learned. May we see a hundred autumns ! May we live a hundred autumns. May we hear a hundred autumns ! May we speak a hundred autumns ! May we be free a hundred autumns ! and again so for a hundred autumns (autumn poetically a year)

The ever wakeful Eye eternal, pure
That watches close the deeds of right or wrong,
Whose holy grace the learned souls secure.
May bless in love my prayer's sacred song !
And may we live and see a hundred years !
A hundred autumns hear His holy name
And sing His glory free from human fears
That close attend the heels of earthly fame !
And if we live for more than hundred years
The same delight attend us all the days.
And we live, and bring all the sacred cheers
For which the Heart to gracious Heaven prays.

God has supplied all the wants of the lower animals and has bestowed upon them instinct to procure those wants from the universe.

That man has been left unprovided for with his worldly wants. He has made the generous gift of wisdom to him.

Graced with the gift of wisdom, we can do what we like and gain what we will. It is wisdom alone, which gives us power to dominate over lower brethren and helps us to achieve what looks like a miracle to man of understanding.

It does not therefore, behove us to pray to the Lord for bread and butter or for clothing. We are only to pray to HIM for the protection of our wisdom, the strengthening of the intellect and the illumination of mind. The more we meditate on this sacred verse, the deeper are its blessed effects on the perceptivity of our souls.

XVIII गायत्री मंत्रः The Gayatri or the Guru INITIATORY verse—

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि

॥ धियो यो नः प्रचोदयात् ॥

य० वे० ३; ३५; अ० ३६।३। ऋ० वे० ३-६२-१०। साम १०

O All Life ! All Holiness ! All joy ! The Lord of the upper, lower, and happy regions, Our Maker, the Supreme Being, we meditate upon Thy adorable form of spiritual light, which

dispels the darkness of sin from mind. May ye
illumine our intellects !

O soul of life-the holy king of kings !

O God of all the regions high and low

O Lord of joy whose glory Nature sings

Who shapes the earth and let the mortals grow !

We seek Thy blessed feet to meditate

Upon Thy glorious form of holy light

Which drives away the gloom of sin we hate

And makes the souls of righteous people bright.

My heart, O Father, meekly prays to Thee

To win Thy grace to make me good and wise

And bless the mind with knowledge full and free

From dark vicious thought of sin and lies.

Gayatri or Guru Mantra is the sacred prayer issuing from the mind convinced of the existence of God and its own power of perception for the perfection of wisdom and, illumination of intellect. The Gayatri is the noblest of all human prayers as it prays for the gift of the perfect power of knowing which is the only means of obtaining salvation.

XIX समर्पण मंत्रः Samarpan Mantra or Salutory verse.

The last Mantra of the daily Sandhya prayer or the song of the soul is called the Samarpan Mantra or the Salutory verse.

ओं नमः शंभवाय च मयो भवाय च नमः शंकराय च
मयस्कराय च नमः शिवाय च शिवतराय च ॥

—य० वे० १६, ४६,

We bow to Thee, Who art All joy, All Happiness, the dispenser of ease and Fulfiller of our righteous desires; All Calm and All Peace.

And now I bow to Thee O ! Lord of calm !
O God of peace and Lord of bliss divine !
Thy grace supplies to burning hearts a balm,
Thy blessings in my right desires shine.

GOD'S GLORY, GREATNESS PRAYER AND SUBMISSION UNTO HIM SOME DEVOTIONAL SONGS

Now we quote here a few stanzas and verses of God's glory and greatness and our submission unto Him.

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहतो गुहायाम् ।
तमक्रतुः पश्यति वीत शोको धातुः प्रसादान् महिमानमात्मनः ॥

(कठ०)

"The Supreme Being is smaller than the smallest conceivable object, and larger than the largest. He resides in the heart of all creatures. The person who has abandoned all desires of fruition, who has triumphed over sorrow, perceives by his pure intellect that Being,—yea realizes the glory and greatness of that Being.

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्चयत् ।
अनाद्यानन्तं महतः परं ध्रुवं निचाट्यतं मृत्युं सुखात् प्रमुच्यते ॥

"The Supreme Being is above the grasp of the faculty of speech, of feeling, of vision, of taste and of smell. He is Imperishable, Eternal, Unbeginning and without end. He is Superior to the primal atom. Whoever realizes this, is freed from the jaws of death.

यदेवेहतदमुन्नयदमुत्र तदन्विह ।

मृत्योः समृत्युमाप्नोति य इहानानेवपश्यति ॥

“The Being who is the Supreme Sovereign of all in this world, the same is the Lord of all in the world to come, and the Being who presides over the world to come, is the Supreme Lord and Master of all in this. Whoever holds different opinions on the subject shall undergo the pain of birth and death repeatedly.

एको वशी सर्व भूतान्तरात्मा एकं रूपं बहुधा यःकरोति ।

तमात्मस्थं ये नु पश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥

“There is one Supreme Ruler of all, the Universally, Interpervading Spirit, Who evolves from one form (the Prakriti) forms of multifarious kinds. To the wise who perceive Him in their souls,—yes to them belongs eternal bliss and not to others.

नित्यो नित्यानाम् चेतनस्चेतनानामेको बहुना योविधातिक्रामान् ।

तमात्मस्थं योऽनु पश्यन्ति धीरास्तेषां शान्तिः शाश्वतीनेतरेषाम् ॥

“He is the eternal of the eternal, and the intelligent of the intelligent. Though one Himself. He metes out to many the rewards of their actions. To the wise men who perceive Him in their souls—yes to them belongs peace eternal, and not to others.”

Again :-

हिरण्य गर्भः समवर्तताग्रे भूतस्य जातः पतिरेक, आसीत् ।

-ऋ० म० द० १०

सदाधार पृथिवीं द्यामुते मां कस्मै देवाय हविषाविधेम ॥

-अ० १० सू १२१

What being shall we adore ? Even Him,
who is the repository of all effulgent bodies,
Who shone conspicuous at the beginning of
the universe, was the sole Lord of all, and is
the Supporter of heaven and earth.

We should worship the Lord with heart
The holy source of science and art
See, how He holds this earth and sky;
The sole protecting Hand on high;
He holds suns by His pow'r divine;
And lives from time none can opine.

य आत्मदा वलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।

यस्यच्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥

What being shall we adore ? Even Him
Who is the giver of strength and vigour, and
Whose commandments all the sages obey,
Whose cold pleasure is death, and Whose grace
makes the worshipper immortal.

We should worship the Lord with heart
The holy source of science and art
'Tis He that lights the mind of all,

And gives it strength that checks our fall;
His orders all the gods obey.

His will is death and life for aye.

यः प्राणतो निमिषतो महित्वैक इन्द्रा राजा जगतो बभूव ।

य ईशे अस्य द्वियदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥

What Being shall we adore ? Even Him,
Who, by the glory of His might, is the sole
Ruler of all the moving world, that breathes
and slumbers the Being Who is the Lord of
both man and beast.

We should worship the Lord with heart,
The holy source of science and art,

• He is the great and glorious king
Of life sentient and spheres that sing.

He rules bipeds and quadrupeds,
In short, that lives, and feeds, and treads.

यस्ये मे हिमवन्तो महित्वा यस्य समुद्रं रसया सहातुः ।

यस्ये माः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥

What Being shall we adore ? Even Him,
Whose glory, the wise declare, these snowy
mountains display, and the ocean, with the
sweet streams that flow into it—the Being
Whose arms embrace the entire infinity of worlds.

We should worship the Lord with heart,
The holy source of science and art

His greatness these snow-capt mountains.

The ocean, rivers watering plains,
And all these quarters like His arms
Declare to us in tongue that charms.

येन द्यौरग्रा पृथिवी च दृढा येन स्वः स्थभितमेन नाकः ।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥

What Being shall we adore ? Even Him
Who established the heavens and made fast
the earth-the Lord by Whom the Light's realm
and the sky-vault are supported, the Creator
Who measured out the mid sky.

We should worship the Lord with heart,
The holy source of science and art
He holds in sky the burning sun
Confirms the earth with verdure dun,
With atoms sprinkles the firmament,
And blesses heaven with enjoyment

यं क्रंदसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।
यत्रधिसूर उदितोविभाति कस्मै देवाय हविषा विधेम ॥

What Being shall we adore ? Even Him to
Whom heaven and earth look up in awe and
urged and controlled by Whom the sun
shines.

We should worship the Lord with heart,
The holy source of science and art.
The heaven and earth His will obey,
Proclaim His glory night and day.

And hang their hope on Will divine,
Which gives birth to the suns that shine.

आपोह्यद् बृहतोविश्वमायन् गर्भं दधाना जनयन्तीरग्निम् ।
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ॥

What being shall we adore ? Even Him,
Who, When the Primeval waters swept through
the void, bearing seed and begetting fire, was
the life and soul of all the elements etc.
(Devatas).

We should worship the Lord with heart,
The holy source of science and art.
He fills the growing nature's womb,
Which holds the seed of worlds that loom.
He is the life and stay of gods.
Him we worship with thousand nods.

यश्चिदापो महिना पर्यगश्यद्दत्तं दधाना जनयन्तीर्यज्ञम् ।
यो देवेष्वधिदेव एक आसीत्कस्मै देवाय हविषा विधेम ॥

What God shall we adore ? the One Living
God of gods, who contemplated the afore-
mentioned primeal waters pregnant with force
and producing the universe (Yajna).

We should worship the Lord with heart,
The holy source of science and art.
He keeps His eyes on nature's night,
Which shows design and wonderous sight,

He is the Lord of Gods and men.
His power immense we fail to ken.

मानो हिंसीज्जनितायः पृथिव्यायोवादिवं सत्यधर्माज्जान ।
यश्चापश्चन्द्रावृहतीर्ज्जान कस्मै देवाय हविषा विधेम ॥

What God shall we adore Even ? Him, who
is the author of the Universe, the Life and Soul
of truth, the creator of bright firmament who
begot the mighty and shining waters.

We call on God with all our heart,
That He may bliss to us impart,
He will not kill us we are sure,
Who works by laws that e'er endure.
He makes the earth and all we see,
The sight of which fills us with glee.

प्रजापते नत्वदेतानन्यो विश्वा जातानि परिता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥

Lord of all. Thou alone comprehendest
these created things and none besides Thee
Grant us, who call upon Thee our hearts 'desires;
May we have abundance of all good things.

O Lord of hosts, none rules but Thee
O'er creatures peopling land and sea.
We sacrifice all our desires
To gain the wealth Thy will inspires.

HARBINGER, Lahore.

The rythmical version, though charming yet it does not convey the import of the above ten stanzas of the Rigveda, highly significant in adoration of God, hence I have given the authentic prose version before every stanza.

Again :-A'hymn

न तातो न माता न बन्धु न भ्राता न पुत्रो न पुत्री न मृत्यो न भर्ता ।
न जाया न वित्तं न वृत्तिर्ममैव गतिस्त्वं गतिस्त्वं गतिस्त्वं नमस्ते ॥

I have neither father, mother, brother nor brethern; neither son, nor daughter; neither servant nor master; neither wife nor wealth nor means of livelihood. I bow to the Lord. Thou alone art my help, shelter and refuge.

न जानामि तीर्थं न जानामि पुण्यं न
जानामि भक्तिं लयं वा किमन्यत् ।
न जानामि मुक्तिं प्रभुं वापि मानः
गतिस्त्वं गतिस्त्वं गतिस्त्वं नमस्ते ॥

I have neither made pilgrimage, nor I have done any charity. I have neither devotion, nor I have worshipped Thee, nor paved the path of salvation, therefore I now bow to Thee my Lord my asylum, my shelter and my refuge.

कुकर्मा कुसंगी कुबुद्धिः कुदासः
कुलाचारहीनः सदाचार विहीनः ।
कुदृष्टिः कुस्वयः सदा त्वां भजामि
गतिस्त्वं गतिस्त्वं गतिस्त्वं नमस्ते ॥

I am an evil doer, I have moved in a bad company, I am unwise. I am bad servant of a bad conduct, I have gone astray of my family dignity, I have taken a wrong view of things. I have never been a good friend. But I bow down to Thee now, my only master, my asylum and my shelter.

विवादे विपादे प्रमादे जलेवाऽनले
पर्वते शत्रुमध्ये गृहेवा ।
शरण्यं अरण्ये सदा माम् प्रपाहि
गतिस्त्वं गतिस्त्वं गतिस्त्वं नमस्ते ॥

I bow down to Thee O Lord ! My asylum, help and refuge, whether I be in discord, dismay and distress; whether I be under the influence of intoxication in the water or in the fire or on a hill or in the midst of enemies in the jungle or at home. Protect me O Lord-Where ever I be.

अनाथो दरिद्रो जरारोग युक्तो,
महाक्षीणः दीनः स नाह्योवदस्ति ।
विभक्तिं प्रविष्टः सदा त्वां भजामि
गतिस्त्वं गतिस्त्वं गतिस्त्वं नमस्ते ॥

Though like an orphan, though poor, old and decrepit, though like an actor on the stage, yet I am now a determined devotee to Thee. Thou alone art my help, asylum and shelter-I bow down to Thee O Lord !

Prayer

Again :-

भजे विशेष सुन्दरं, समस्तपाप खण्डनम् ।

स्वभक्त चित्त रञ्जनं सदैव सर्व रक्षकम् ॥

I adore the Most Affable God, Who removes all our sins, delights the mind of His devotees, and ever protects all.

अनन्त ज्ञान शोभितं हृदय तमो निवारकम् ।

स्वभक्त मीतिभञ्जनम् भजेह मुक्ति दायकम् ॥

I adore the All-Supporting God, Who is omniscient, dispels the darkness of the mind, and removes the fear of His devotees.

निज स्वरूप बोधकं कृपाकरं भवापहम् ।

समं शिवं निरञ्जनं भजेहमुक्तिदायकं ॥

I adore God, Who gives salvation, reveals Himself to us, is Merciful, removes our worldliness, and is Just, Happy, and Incorporeal.

दारिद्र्य दुःख भञ्जनं प्रज्ञान सुख दायकम् ।

निराकृति निरामयं भजे सुबुद्धि दायकम् ॥

I adore God, Who gives us wisdom, removes the pain of poverty, gives us the pleasure of knowledge, and is formless and diseaseless.

दयामयं क्षमामयं हृदये सदा विराजनं ।

चिदेक रूप सन्ततं भजे जगद् विनायकं ॥

I adore, God, who is the Ruler of universe, most Merciful, Most Forbearing, Ever present in the mind, All-pervading and intelligent.

भवादिषु पोतरूपकं समस्त रोग नाशकं ।

गुणाकरं क्षमाकरं भजे पतित पावनम् ॥

I adore God Who saves the fallen, encompasses the World, destroys all diseases, promotes virtue, and forgives us.

वेद वाक्य बोधितं चैतन्य रूप शान्तनम् ।

परब्रह्म व्यापकं भजे सुमार्ग दर्शकम् ॥

I adore God, Who shows us the right path, is known by means of the Vedas, is All-thought, All-Calm, the Supreme Being, and All-Pervading.

वत्स प्रदं यशः प्रदं धनप्रदं भ्रमापहम् ।

अनन्त शान्ति दायकं भजे जगद्विनोदकं ॥

I adore God, Who gives pleasure to all the world, gives us strength, glory, wealth, removes our doubt, and gives us everlasting happiness.

Again :-

शरीरं सुरूपं ततो वा कलत्रं यशश्चारुचित्तं धनं मेरुतुल्यं ।

हरेरङ्घ्रि पद्मे मनश्चेन्नलग्नं ततः किं ततः किं ततः किम् ॥

The beautiful body and lovely wife, exceedingly good name and wealth as great as the Meru mountain, are good for nothing if our mind is not fixed on the lotus of God's feet.

कलत्रं धनं पुत्रपौत्रादि सर्वं गृहं बान्धवाः सर्वमेतद्धि जातम् ।

हरे रङ्घ्रि पद्मे मनश्चेन्नलग्नं ततः किं ततः किं ततः किम् ॥

The wife, wealth, children, and grand children, the whole family, relatives, and even all this world are useless, if we don't think of God.

षडङ्गादि वेदो मुखे शास्त्रविद्या कवित्वादि गद्यं सुपद्यं करोति ।
हरेरन्ध्रिपदमे मनश्चेन्न लग्नं, ततः किं ततः किं ततः किं ॥

What, though a person has the knowledge of the Vedas with their accessory studies and of the six schools of philosophy on the tip of his tongue, and renders prose into various kinds of melodious verses, if he does not fear God !

विदेशेषु मान्यः स्वदेशेषु धन्यः सदाचार वृत्तेषु मत्तो न चान्यः ।
हरेरन्ध्रि पद्मे मनश्चेन्न लग्नं ततः किं ततः किं ततः किम् ॥

If a man is honoured in foreign countries is popular at home, and engaged in conventionally good works, but if he does not think of God, he is good for nothing.

क्षमा मण्डले भूपभूपाल वृन्दैः सदासेवितं यस्य पादार विन्दम् ।
हरे रन्ध्रि पद्मे मनश्चेन्न लग्नं ततः किं ततः किं ततः किम् ॥

If a man's lotus like feet are kissed by the multitudes of the kings and emperors of the whole world; but if he does not fear God, he is good for nothing.

यशोः मे गतं दिक्षु दान प्रतापा जगद्वस्तु सर्वं करे यन् प्रसादान ।
हरे रन्ध्रि पद्मे मनश्चेन्न लग्नं ततः किं ततः किं ततः किम् ॥

If generosity spreads my fame in all the quarters and all the objects of the world be

in my hands; but if I do not remember the lotus of God's feet, I am good for nothing.

न भोगे न योगे न वा वाजिराजौ न कान्ता सुखे नैव वित्तेषुचित्तम् ।
हरे रंघ्रिपद्मे मनश्चेन्न लग्नं ततः किं ततः किं ततः किम् ॥

If my mind is not absorbed in enjoyment introspection, or equipages, government, sporting with the wife and wealth; but still not inclined to the lotus of God's feet, what then, what then ?

अरण्ये न वा स्वस्यगोहे न कार्ये न देहे मनो वर्त्तते मे त्वर्घ्ये ।
हरे रंघ्रि पद्मे मनश्चेन्न लग्नं ततः किं ततः किं ततः किम् ॥

My mind does not attend to the forest or house-hold life, or to business and health. If it does not attend also the God, it is good for nothing.

अनर्घ्याणि रत्नानि भुक्तानि सम्यक् विविध भोजनं मिष्ट मुष्णं, विभुक्तं ।
हरे रंघ्रि पद्मे मनश्चेन्न लग्नं ततः किं ततः किं ततः किम् ॥

I have enjoyed the pleasure of using invaluable jewelry, and tasted sweet and hot and fresh food of various kinds. But if I do not think of God, I waste my life.

हरेर्नाम पुण्यं जपेद् यो मनुष्यः
वनो वा यतीवा ब्रह्मचारी गृहस्थः ।
लभेद् वाञ्छितार्थं पदं ब्रह्मयज्ञं
हरे रंघ्रि पद्मे मनो यस्य लग्नम् ॥

But if a man, whether a recluse, Clair-voyant, student, or house-holder, keeps, before

his mind the hallowed name of God, and is absorbed in meditating on the lotus of God's feet; he goes to heaven, the object of his desire.

Miscellaneous.

भोजनाच्छादने चिंता वृथा कुर्वन्ति मानवाः ।

योऽसौ विश्वम्भरो देवः स भक्तान् किमुपेक्षते ॥

Foolish are the people, who are over powered with the anxiety of getting food and clothing. Will the Feeder and Nourisher, of the universe neglect His devotees and not provide them with these things ?

कर चरण कृतं वाक् कायजं कर्मजं वा,

श्रवण नयनजं मानसं वापराधम् ।

विहित मविहितं वा सर्व मेतत् क्षमस्व,

जय जय करुणाब्धे सच्चिदानन्द शंभो ॥

O Lord ! All-Intelligent and All-knowing, the Ocean of Mercy ! Forgive me for my fault done by hand or feet by voice or any limb, whether by sense of hearing or of sight or of thinking, or known or unknown.

आयुर्नश्यति यश्यतां प्रतिदिनं, यातिक्षयं यौवनं ।

प्रत्यायान्ति गता पुनर्नदिवसाः कालो जगद्भक्तकः

लक्ष्मीस्तोय तरङ्ग भंग चपला, विधुचलं जीवनं ।

तस्मात् वां शरणा गतं शरणद, त्वं रक्ष रक्षाधुना ॥

See how life is made short and youth will pass away. The days gone by will never return

and the time will devour every thing ! The wealth, to be wasted away like the banks of a river and the very life is like the flash of lightning. There is no rescue O Lord ! except that of Thine. Therefore protect me O Lord ! now and ever without any delay.

नाथ योनि सहस्रेषु येषु येषु ब्रजाम्यहम् ।

तेषु तेष्वचला भक्ति रच्युतस्तु सदा त्वयि ॥

O Lord—I pray that I firmly remain devotee to Thee where I be born in hundred thousand species of womb according to the merits and demerits of my deeds.

असित गिरि समं स्यात् कज्जलं सिंधु पात्रे

सुर तरुवर शाखा लेखिनी पत्र मूर्ची ।

लिखति यदि गृहीत्वा शारदा सर्व कालं

तदपि तत्र गुणानाम् ईश पारं न याति ॥

If there be a big mountain of ink in an ocean like ink-pot, the pen be made of the branch of the heavenly all-fruit bearing tree to write with, paper be of the size of the flat ground of this earth to write on, and the writer – the very goddess SHARDA of learning remains continuously writing for all the time, yet O Lord ! Thy greatness and glory is so vast that it can never be completed.!!

SOME HYMNS OF THE PRETESTANT DHURCH OF UNITED WORSHIP AND UNIVERSAL APPLICATION

As already stated in the Introduction of the book, Chapter VII is the collection of quotations and abridged statements on. (1) The conception of God according to the Vedas. (2) The Daily Vedic Prayer—the Sandhya or Song of the Soul—19 verses from the Vedas. (3) God's Glory, Greatness and submission to the Divine Will as described in the Upanishadas. (4) The Popular devotional Sanskrit songs and hymns. (5) Some Hymns from the United Worship of the Reformed Christian Church. (6) Some lessons from the Holy Kuran. (7) Teachings of Lord Budha. (8) Beauties of Jainism.

Here I quote some stanzas of the Hymns for use in the United Worship of the Reformed Christian Church. I am glad to note that these hymns are very much similar to the Vedic and other Sanskrit quotations, proving to what I have already emphasised that the essentials of religion are almost the same in every faith, and that there is a common ground of worship

of the Almighty God, which ground adhered to, will generate universal brotherhood rendering peace prosperity and tranquillity in the world.

It would have been nicer would I have quoted these stanzas, just below the stanzas of Sanskrit quotations. This I will do in the next edition. For the present I leave it to the choice of the reader to apply them where-ever he thinks aptly suitable and applicable.

God's mercy and Truth.

All people that on earth do dwell,
Sing to the Lord with cheerful voice.
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice,
For why ? the Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood;
And shall from age to age endure.

God our Maker, Defender, Redeemer and Friend.

This earth with its store of wonders untold,
Almighty, Thy power hath founded of old,
Has stablished it fast by a changeless decree,
And round it hath cast, like a mantle, the sea.

Thy bountiful care what tongue can recite ?
 It breathes in the air; it shines in the light;
 It streams from the hills; it descends to the plain,
 And sweetly distils in the dew and the rain.

Frail children of dust, and feeble as frail,
 In Thee do we trust, nor find Thee to fail;
 Thy mercies how tender, how firm to the end,
 Our Maker, Defender, Redeemer, and Friend.

God the Unchanging.

Immortal, Invisible, God only wise,
 In light inaccessible hid from our eyes,
 Most Blessed, Most Glorious, the Ancient of Days,
 Almighty, Victorious, Thy great Name we praise.

Unresting, unhasting, and silent as light,
 Nor wanting, nor wasting, Thou rulest in might;
 Thy justice like mountains high soaring above
 Thy clouds which are fountains of goodness
 and love.

To all life Thou givest-to both great and small:
 In all life Thou livest, the true life of all:
 We blossom and flourish as leaves on the tree,
 And wither and perish-but nought changeth
 Thee.

God the Healer and the Reliever of
pains and diseases

Bless, O my soul, the Lord thy God,
And not forgetful be
Of all His gracious benefits
He hath bestow'd on thee.

All thine iniquities Who doth
Most graciously forgive:
Who thy diseases all and pains
Doth heal, and thee relieve.

God the Bounteous

Now thank we all our God,
With hearts and hands and voices,
Who wondrous things hath done,
In whom His world rejoices,

Who, from our mothers' arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

O may this bounteous God
Through all our life be near us,
With ever-joyful hearts
And blessed peace to cheer us.

And keep us in His grace,
 And guide us when perplexed,
And free us from all ills
 In this world and the next.

God the Fountain of Light and Righteousness

Lord, Thou preservest man and beast,
 How precious is Thy grace.
Therefore in shadow of Thy wings
 Men's sons their trust shall place.

Because of life the fountain pure
 Remains alone with Thee;
And in that purest light of Thine
 We clearly light shall see.

Thy loving-kindness unto them
 Continue that Thee know;
And still on men upright in heart
 Thy righteousness bestow.

God the Saviour

Come, let us to the Lord our God
 With contrite hearts return;
Our God is gracious, nor will leave
 The desolate to mourn.

His voice commands the tempest forth,
And stills the stormy wave;
And though His arm be strong to smite,
'Tis also strong to save.

The necessity of morning prayer

As dew upon the tender herb,
Diffusing fragrance round;
As showers that usher in the spring,
And cheer the thirsty ground;
So shall His presence bless our souls,
And shed a joyful light;
That hallowed morn shall chase away
The sorrows of the night.

God the Giver of strength

Supreme in wisdom as in pow'r
The Rock of ages stands;
Though Him thou canst not see, nor trace
The working of His hands.

He gives the conquest to the weak,
Supports the fainting heart;
And courage in the evil hour
His heav'nly aids impart.

Mere human pow'r shall fast decay,
And youthful vigour cease;
But they who wait upon the Lord,
In strength shall still increase.

God the Guardian and Upholder

O God, Thou art my God alone;
Early to Thee my soul shall cry,
A pilgrim in a land unknown,
A thirsty land whose springs are dry.

Yet through this rough and thorny maze
I follow hard on Thee, my God;
Thine hand unseen upholds my ways;
I safely tread where Thou hast trod.

Thee, in the watches of the night,
When I remember on my bed,
Thy presence makes the darkness light;
Thy guardian wings are round my head.

God the Rest and Peace

May struggling hearts that seek release,
Here find the rest of God's own peace,
And, strengthened hereby hymn and prayer,
Lay down the burdens and the care.

O God, our Light, to Thee we bow;
Within all shadows standest Thou;
Give deeper calm than night can bring;
Give sweeter songs than lips can sing.

God the Defender.

God, that madest earth and heaven,
Darkness and light,
Who the day for toil hast given
For rest the night,

May Thine angel guards defend us,
Slumber sweet Thy mercy send us,
Holy dreams and hopes attend us,
This livelong night.

God the Lover of all

As darker, darker fall around
The shadows of the night,
We gather here, with hymn and prayer,
To seek the eternal light.

We pray Thee for all absent friends,
Who have been with us here;
And in our secret heart we name
The distant and the dear.

For weary eyes, and aching hearts,
And feet that from Thee rove,
The sick, the poor, the tired, the fallen,
We pray Thee, God of Love.

We bring to Thee our hopes and fears,
And at thy foot stool lay;
And, Father, Thou who lovest all
Wilt hear us when we pray.

O God give us might that we see Thy Light

O Lord of life, and love, and power,
How joyful life would be,
If in Thy service every hour
We lived and moved with Thee

If youth in all its bloom and might
By Thee were sanctified,
And manhood found its chief delight
In working at Thy side.

Not for ourselves alone we plead,
But for all faithful souls
Who serve Thy cause by word or deed,
Whose names Thy book enrols

O speed Thy work, victorious King,
 And give Thy workers might,
 That through the world Thy truth may ring.
 And men see Thy light.

O God lift us to nobler life !

Almighty Father, who dost give
 The gift of life to all who live
 Look down on all earth's sin and strife,
 And lift us to a nobler life.

Lift up our hearts, O King of kings,
 To brighter hopes and kindlier things
 To visions of a larger good,
 And holier dreams of brotherhood.

Thy world is weary of its pain
 Of selfish greed and fruitless gain,
 Of tarnished honour, falsely strong,
 And all its ancient deeds of wrong

O God teach us to love all.

Teach us to bear the yoke in youth,
 With steadfastness and careful truth;
 That, in our time, Thy grace may give
 The truth whereby the nations live.

Teach us the strength that cannot seek,
By deed or thought, to hurt, the weak;
That, under Thee, we may possess
Man's strength to succour man's distress

Teach us delight in simple things,
And mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun.

God our life.

O Lord and Master of us all,
We own Thy sway, we hear Thy call,
Whate'er our name or sign,
We test our lives by Thine.

Apart from Thee all gain is loss,
All labour vainly done;
The solemn shadow of Thy cross
Is better than the sun.

Our Friend our Brother, and our Lord
What may thy service be
Nor name, nor form, nor ritual word
But simply following Thee

God our light.

Light of the world for ever, ever shining,
There is no change in Thee;
True Light of life, all joy and health enshrining.
Thou canst not fade nor flee.

Light of the world undimming and unsettling,
O shine each mist away;
Banish the fear, the falsehood, and the fretting;
Be out unchanging Day.

O God breathe on me Thy breath

Breathe on me, Breath of God;
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do and to endure.

Breathe on me, Breath of God,
Till I am wholly Thine,
Until this earthly part of me
Glow with Thy fire Divine.

Breathe on me, Breath of God,
 So shall I never die,
 But live with Thee the perfect life
 Of Thine eternity.

Metric paraphrase similar to "तेजोऽसि तेजो मयि वेहि" etc
 & "असतो मे सद्गमय" etc.

Lord, speak to me, that I may speak
 In living echoes of Thy tone;
 As thou hast sought, so let me seek
 Thy erring children lost and lone.

O lead me, Lord, that I may lead
 The wandering and the wavering feet;
 O feed me, Lord, that I may feed
 Thy hungering ones with manna sweet.

O strengthen me, that, while I stand
 Firm on the rock, and strong in Thee,
 I may stretch out a loving hand
 To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
 The precious things Thou dost impart;
 And wing my words, that they may reach
 The hidden depths of many a heart.

O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour

O fill me with Thy fulness, Lord,
Until my very heart o' erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

I will go in Strength of God

I will go in the strength of the Lord
In the path He hath marked for my feet;
I will follow the light of His word,
Nor shrink from the dangers I meet.

His presence my steps shall attend;
His fulness my wants shall supply;
On Him, till my journey shall end,
My hope shall securely rely.

I will go in the strength of the Lord
To the work He appoints me to do;
In the joy which His smile shall afford
My soul shall her vigour renew;

His power will protect me from harm,

His grace my sufficiency prove;

I will trust His Omnipotent arm,

I will rest in His Covenant love

I will go in the strength of the Lord

To each conflict which faith may require;

His grace, as my shield and reward,

My courage and zeal shall inspire.

If He issue the word of command

To meet and encounter the foe,

Though with sling and with stone in my hand,

In the strength of the Lord I will go.

O God ! abide with me

Abide with me fast falls the eventide;

The darkness deepens; Lord, with me abide:

When other helpers fail, and comforts flee,

Help of the helpless, O abide with me.

Swift to its close ebbs out's little day;

Earth's joys grow dim, its glories pass away;

Change and decay in all ground I see;

O Thou who changest not, abide with me.

I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting ? Where, grave thy
victory ?

I triumph still if Thou abide with me

Hold Thou Thy Cross before my closing eyes,
Shine through the gloom, and point me to the
skies;

Heaven's morning breaks, and earth's vain
shadows flee

In life and death, O Lord, abide with me

God the maker of all things

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colours,
He made their tiny wings.

The purple-headed mountain,
The river running by,
The sunset, and the morning
That brightens up the sky,

The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

The tall trees in the greenwood,
The meadows where we play,
The rushes, by the water,
We gather every day,

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.

God the Father and friend.

Great God and wilt Thou condescend
To be my Father and my Friend ?
I a poor child, and Thou so high,
The Lord of earth and air and sky

Art Thou my Father ? canst Thou hear
To hear my poor imperfect prayer ?
Or wilt Thou listen to the praise
That such a little one can raise ?

Art Thou my Father ? let me be
 A meek obedient child to Thee,
 And try, in word and deed and thought,
 To serve and please Thee as I ought

Art Thou my Father ? I 'll depend
 Upon the care of such a Friend,
 And only wish to do and be
 Whatever seemeth good to Thee.

Art Thou my Father ? Then at last,
 When all my days on earth are past,
 Send down and take me in Thy love
 To be Thy better child above.

God Caerth for me.

God, who made the earth,
 The air, the sky, the sea,
 Who gave the light its birth,
 Careth for me.

God, who made the grass,
 The flower, the fruit, the tree
 The day and night to pass,
 Careth for me.

God, Who made the sun,
The moon, the stars, is He
Who, when life's clouds come on,
Careth for me.

God, Who made all things,
On earth, in air, in sea,
Who changing seasons brings,
Careth for me.

God our Help, Home and Shelter

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home:

Before the hills in order stood,
Or earth received her frame;
From everlasting Thou art God,
To endless years the same.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home.

Our actions be pleasing to God
O may Thy spirit seal our souls,
And mould them to Thy will,
That our weak hearts no more may stray,
But keep Thy precepts still.
That to perfection's sacred height
We nearer still may rise,
And all we think, and all we do,
Be pleasing in Thine eyes.

(From Times of India 29-6-53 page 7)

Shri Tensingh Norkay the Conqueror of Mt. Everest said:—
That the first he thought of while on summit was
God and the greatness of His work. Then of course he
thought of his wife and his two little daughters.

The reader should ponder over these words of the
conqueror of the top of the world and should remember
God is the only help in hours of difficulty. His mercy and
greatness is felt and perceived majestically, when the
difficulty is over.

SOME LESSONS FROM THE HOLY KURAN

In order to find a common ground of the worship of God, wherein alone lies peace, prosperity and tranquility in the world, we have to look to the beauties of a faith and not to its awkwardness and disqualifications. The teachings of Kuran though fully monoistic, yet are shrouded in a language not easily understandable. But the fundamentals taught there, are akin to the principles and precepts taught in the Vedas, the fountain head of all knowledge and religion. I have therefore taken such Extracts from this holy book of Islam as are acceptable to all and which must be adhered to right earnestly.

I have relied upon Sura-e-Fatiha, 1st. Ruqu which came down at Macca, Sura-e-Bakra, which came at Medina and have quoted the English version of Shri Allama Abdulla Yusafali, C.B.E., M.A., L.S.M. F.R. Sura XVII (Bani Israil) C. 129. Ayats from 23 to 40.

In taking Extracts of Sura-e-Bakra, I have chosen the principal sentence of its leading Ayats and have taken their Hindi version as rendered by Pt. Ramchandra Dehlvi and have translated them faithfully consulting

at places the translation of the above mentioned learned author Shri Usafali. It is the English translation with which we are concerned. Arabic text in the Hindi garb is given for the sake of reference only.

Conception of God according to Kuran

I quote here the conception of God in the Holy Quran as abridged by Mahatma Master Durga Prasadji :-

“He is the maker of the heaven and earth. He has created all things and he is omniscient. This is God your Lord and there is no God but He, the Creator of all things, therefore serve HIM, for He takes the care of all things, sight comprehendeth Him not, but he comprehendeth the sight. He is the Gracious, the Wise.”

The Namaj

Again in Sura-e-Fatiha-In Macca-7 Ayats generally known as Namaz, are as below:—

1. बिस्मिल्ला - हि रईम् - नि - रईमि (म्)

In the name of Lord, the most Gracious and Merciful.

2. अल्हम्दु लिल्ला - हि रन्विल् अलमीन्

Praise be to the Lord, who supports the the worlds.

3. अरुहा - निर्ऋ - मि (म्)

The most kind merciful Gracious Lord.

4. मा-लिकि योमिही नि (न्)

The master Judge of Dooms Day or the Day of Judgment.

5. ईय्या-क न अयुदु व ईय्या-क नस्त ई नु (न्)

We worship Thee and Thee alone and Thine aid alone we seek.

6. इह्दि नासिस्वरात्वल् मुस्तकी-म (म्)

Kindly show to us the rightest way.

7. स्विरात्वल्लजी-नअन्अम्-त अलैहिम् गै रिल् मरजूवि

अलैहिम् व लज्ज ज्वा ३ ल्लिन (न्)

Kindly lead us to the way of the Righteous and blessed of them and who are not astray.

N.B. In reading : the last short vowel not followed by any syllable is dropped, against the ending syllable. मि should read as (म्) as नु as न् and the ending उन्, इन्, should be dropped).

This Ruqu with its seven Ayats is but the paraphrase of the Vedic stanza :-

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि
विद्वान् युयोध्यसमज् जुहुराणमेनो भूयिष्ठान्ते नम उक्तिं

- विधेम ४०-१६

(Agne) O Adorable (Dev) God ! (Vidvan)
Thou knowing (Vishyani) all (Vayunani) places

worlds; (Naya) lead (asman) us (Raye) to happiness (Su) by a good (Patha) path (Yuyodhi) Remove (Juhuranam) foul (Enah) sin (asmat) from us (Bhuishthante) that we may repeatedly (Vidhema) make (Nam Uktim) a bow (Te) to Thee.

-Yaju-40-16.

O Divine Lord, lead us to spritual wealth by Thy virtuous path (trodden by those, who are beloved of Thee) as Thou knowest all the places and the worlds, and take off the stain of sin from our heart, so that being holy, we may be able to bow before Thee, the most Holy, Gracious and merciful Lord for ever and ever more.

The very word Namaz is derived from the Sanskrit root NAMAS to bow-s-is changeable to z - further west we go.

Again Allah of Arabic is derived from the Sanskrit word Alla meaning Mata - mother, nourisher, sustainer and protector. Again Patha is the same as path in English.

Now we quote the conception of God according to the great Prophet Mohmmad and other Ayats of the Rukus - Sur e - Baqra (cow) at Medina.

. Sur-e, Bakra (Cow)

3. अल्लजी-न योमिन्-न विल् गै वि व युक्कीमूनस्त्वला-त-व
मिस्मा रजकन्नाहुम् युन्फिककू-न (न)

They are righteous and they would attain their end and aim, who have reposed in in HIM and have faith in Him. Who perform their Namaz unto Him and pay Zakat or tax for the poor and spend (properly) what has been given to them.

4. वल्लजी-न योमिन्-न विमा उल्लि-लइलै-क व मा उल्लि-ल
मिन् कल्लि-क, व विल् आखिरति हुम् यूक्किन्-न (न)
(R-1-A-4)

Those (who believe in what has been revealed to you and in what had been revealed before you i. e. to the former prophets) believe in God and in His judgment of the last day of judgment.

5. उल्ला ३ इ - क अल्ला हुदस्मिर्द्विहिम्,
व उल्ला ३ इ - क हुमुल् मुफ्लहू- हून (न)
(R-1 A-5)

They tread on the right path of their Protector and they alone will attain their wishes.

20. इन्नल्ला-इ अल्ला कुल्लि शैइन कदीरुन्
(कदीर) (A-2 A-13)

Indeed God controls every thing.

25. व वशिशरिल्लजी - न - आ - म नू व अमि.....कुल्लमा
 रुजिक् मिन्हा मिन-स-म-ति रिज्जन्.....
 वलहुम् फीहा अज्वाजुम सुत्वह्दकर-तुं व्वे हुम् फीहा खालिदू न(न्)
 (R-3 A-5)

O Prophet instruct them, to believe in Him and who are righteous in their actions, that they will get paradise, furnished with gardens, where rivers flow. There they will get persons of their temper and companions and wives, pure and beautiful to enjoy with them there.

29. हुवल्लजी ख-ल-क लुकुम् मा फिल.....वहु-व विकुल्लि
 शैइन् अलीमुन् (अलीम्) (R-3 A-9)

He is the lord, who made every thing that exists on this earth for you and made seven firmⁱⁿts. Of all things He has perfect knowledge.

30. व इज्ज.....
 का-ल इन्नी आअ-लमु मा लातअ-लमू-न (न्)
 (R-4 A-1)

And God says in answer to the questions of his angels:-

“I know what you do not know”
 (meaning thereby that knowledge of God only is perfect and of all other beings, though they may be angels, is imperfect)

32. कालं सुव्हांन-कला इल ल्-म लना इल्ला मा अल्लस्तना, इन्न-क
अन्तल् अली मुल् हकीमु (म्) (R-4 A-3)

We know nothing beyond Thy instructions. Thou alone knows every thing and the distinguishing features thereof. Shri Allama Abdulla Yusafali, C.B.E. M.A., L.S.M. F.R.S.L. & S. Translates this Ayat as :-

4-32 "They said Glory to Thee. Of knowledge, we have none save what Thou has taught us. In truth it is Thou who are perfect in knowledge and wisdom."

33. काल-या !फलम्-मा अस्मिहुम् विअस्मा
३ इहिम् का - ल अलम् अ कुल्लकुम् इन्नी आ अ-लमु
गौवस्समा-वा ति वल् अर्जि व आ-लमु मा तुब्दू-न व
मा कुन्तुम् तुक्कुमू-न (न्) (R-4 A-4)

God knows every thing (i.e.,-He knows what is hidden from a man in heaven or earth. God says: "I know everything what you do openly or secretly" (i.e. what you reveal or what you conceal)

42. व ला तल्लिसुल् हक्-क विल् वातिलि व तक्कु मुल्हक्क व
अन्तुम् तअ-ल-मू-न (न्) (R-5 A3)

Do not mix falsehood with truth and never hide the truth knowingly.

Shri Yusafali-"And cover not truth with falsehood, nor conceal truth what it is.

43. व अक्की मुस्वला-त व आतुज्जका-तवर्कज.
मअर्राकि-ई-न (न)

(R-5 A-4)

God orders: Sit regular at prayers of a Namaj-Give charity, and when others bow at the time of Namaz, you should also bow with them.

Shri Yusafali: "Be stead fast in prayers, practice regular charity, and bow down your heads, with those, who bow down in the worship.

45. वस्तई नू (रवलाः), व इन्नहाल-क-वीर-
तुन् इल्ला अल ख़ाशिई-न

(R-5 A-6)

Seek Gods' help with patience, perseverance, and prayer. It is indeed hard except to those, who bear a Lovely attitude on spirit.

54. व इज्का-ल मूसा लिक्कौमिही.....अन्फु-स-कुम्.....
वारि-इ-कुम् फ़ क़ तु ल अन्फु-स-कुम्
फ़ ता व अलैकुम् इन्नहू हुव तौ-वा वुर्रहीमुन् (रहीम)

(R-6 A-8)

God forgives your faults (if you repent for them) because he is always very merciful.

81. वला मन्-क-स-व सैयिअतौ व अहा-त्वत् विहि.....
अल्हावुन्ना-रि (नार), हुम् फ़ीहा ख़ालीदू-न (R-9 A-10)

The sinner who has committed sin has been over-powered by the sins, will go to hell and shall have to live there (for ever)
(R 9-A-10).

82. वल्लजी-न आ-म-नू.....(जन्नः), हुम् फीहा खाली दू-न
(R-9 A-11)

The faithful who do good deeds, deserve
heaven and will get heaven.

85. सुम-म.....व मल्ला-हु विगा-फि लिन्-अम्मा-तअ, -म-लू-न
(R-10 A-3)

God is not unmindful of what you do-Evil
doers are sure to be punished on the day
of judgment.

89. व लम्मा....विहि (विः) । फ लअ-न-तुला-हि-अलल् कफिरी-न
(R-11 A-3)

But God's curse on the Faithless.

90. वेः स.....गज्ज-विन् (गजव्), वलि-ल् काफिरी-न अजा
बुम्मुहीनुन (मुहीन्) (R-11 A-9)

The faithless will ever incur wrath upon
wrath and will ever be dis-regarded and
humiliated.

95. व-लैयं-त-... ..,.....,.....,
वल्ला-हु अलीमुम् विज्जालिमी न (R-11 A-9)

God knows very well the deeds of the un-
just and the unrighteous.

105. मा-य व....., वल्ला-हु-जु लफज्वलिल् अजीमि
(अजीम्)

God purifies and elevates those who are
His devotees.

God is very liberal and His grace is unbounded.

106. मा नन्सख्....., अलम् तअलम् अन्नल्ला-ह अला
कुल्लि शैइन् कदीरुन् (कदीर्) (R-13 A-3)

Know yee that God keeps control over everything.

107. अलम.....व मालकुम् मिन्दूनिल्ला-हि मिन्वली यिन्व
ला नस्वीरिन् (नस्वीर्) (R-13 A-4)

There is none but God, the sole supporter and Protector of Thine.

112. वला,....., व-ला खौफुन् अलैहिम् वलाहुम् यहजन्-न
(R-13 A-9)

Fearless and without Grief are the faithful and righteous persons.

138. निव्वग-तल्ला-हि (ल्लाः), व मन्...व नह्नु लहू आविद्-न
(R-16 A-8)

O Yee faithfull Musalmans, we are coloured with His colour, because there is none better than Him. (R. 16-9 A.) Shri Yusafali:-Our baptism of God and who can better baptise than God and it is whom we worship.

Sura XVII (Bani Israil) For the children of Israil C. 129

XVII (23-40)

Serve all

To be worthy of the service of our true God;
 We must love and serve His creatures
 The parents who cherished in childhood,
 Deserve of humble reverence and service;
next
 Come the rights of kinsmen, those who want,
 And way-faring strangers – to each
 According to his need not in the spend
thrift's show;
 And gentleness is needed to those whom we
 Cannot help. God will provide He
has made
 Life sacred and pure. Fulfil your tasks
 For orphans and deal with in strictest
 Probity – pry not with evil from curiosity,
 And shun insolence; For God hates evil,
 The One, the God, The universal Lord :

Devotion to parents

Thy Lord hath decreed
 That ye worship none but Him,
 And that ye be kind
 To parents. Whether one
 or both of them attain
 Old age in thy life

Say not to them a word
Of contempt, nor expel them,
But address them
In terms of honour.

Pray for the parents

24. And out of kindness,
Lower to them the wing
Of humanity and say:
"My Lord bestow on them,
Thy mercy even as they,
Cherished me in childhood.

God forgives to the repentant

25. Your Lord knoweth best
What is in your heart;
If you do deeds of righteousness,
Verily He is most for-giving,
To those who turn to Him,
Again and again
(In true penitence)

Be hospitable

26. And render to the kindred
Their due rights, as (also)
To those in want,
And to the Wayfarer;
But squander not (your wealth)
In the manner of a spendthrift,

Be not a spend thrift

27. Verily spend thrifts are brothers
Of the evil ones;
And the evil one
Is to His Lord (Himself)
Ungrateful.

Be kind in speaking

28. And even if thou hast
To turn away from them,
In pursuit of the Mercy
From Thy Lord, which thou
Doth expect, yet speak,
To them a word
Of very kindness.

Be economised

29. Make not thy hand tied
(Like a niggard's) to thy neck
Nor stretch it forth
To its utmost reach
So that thou become
Blame worthy and destitute,

God provides for all

30. Verily my lord doth provide
Sustenance in abundance
For whom He pleaseth and He,
Provideth in a just pleasure
For He doth know
And regard all his servants.

Protect children

31. Kill not your children
For fear of want; He shall
Provide sustenance for them
As well as for you.
Verily the killings of them
Is a great sin.

Hate adultery

32. Nor come nigh to adultery.
For it is a shameful (deed)
And an evil, opening the road
(to other evils)

Kill none**33. Nor take life**

Which God has made sacred except;
 For just cause-And if
 Any one is slain wrong fully.
 We have given His heir
 Almighty to demand Qisas
 or to forgive ! but let him
 Not exceed bounds in the matter
 Of taking life ! for he
 is helped (by the Lord)

Preserve orphans property**34. Come not nigh,**

To the orphan's property
 Except to improve it
 Until he attains the age
 Of full strength ! and fulfil
 (every) engagement.
 For every engagement
 Will be enquired into
 (On the Day of Reckoning)

Be honest in your dealings

35. Give full measure when ye,
Measure and weigh
With a balance that is right;
That is the most fitting
And the most advantageous
In the final determination.

Be Judicious

36. And persue not that
Of which thou hast
No knowledge; for
Every act of hearing.
Or of (feeling in) the heart
Will be enquired into
(On the day of reckoning)

Do not walk insolently

37. Nor walk on the earth.
With insolence; for thou
Can't rent the earth
Asunder and reach
The mountains in height

Avoid evil

38. Of all such things
The evil is hateful
In the sight of Thy Lord

Wisdom Revealed

39. These are among the (precept
of) Wisdom which Thy Lord
Has revealed to thee

Worship God alone

40. Take not with God,
Another object of worship
Less thou shouldest be thrown,
Into Hell, blame worthy and rejected

XVIII-41-C. 130.

There is none like unto God. Exalted
Beyond measure is He. All creatures
Declare His glory. His revelation
Is truth, but beyond comprehension.

BUDDHISM

After speaking so much of Christianity and Islam, it is necessary that something may be said of Buddhism a religion of over one third of the human race and attracting attention of the learned of the west. It is very difficult to separate Buddhism from Hinduism. Both are so intermixed and intermingled that to think of one separately from the other is rather impossible.

There are ten incarnations of God Vishnu-according to Hindu Mythology :

मत्स्य कूर्म वराहश्च नरसिंहोथ वामनः ।

रामो रामञ्च कृष्णाश्च बुद्धः कल्किस्ते दशाः ॥

Gautam Buddha is the 9th of them. Buddhism is latent in almost all the parts of India and has got such a deep root in India that Buddhism can not be regarded as extinct from the birth place of Lord Gautam Buddha. Teachings of Lord Siddartha Gautama are absorbed in those of Hinduism, and almost all the High class Hindus once visit Gaya-the city called Buddha Gayaji, one of the main centres of his teachings.

'The Chessboard of Knowledge of Human Life' designed by some sage about five thousand years ago conveying the principles and precepts of

Hinduism is of so broad views that it is equally applicable to those of Buddhism. Lord Buddha is silent about God as the Judge of our actions, but he emphatically declares that our actions themselves are accountable for their consequences: the pain, sickness, misery, birth, rebirth and death. As explained before, life is the union of Soul with matter-the body; and death means their separation. Life undergoes many VIKARS—changes ensuing in troubles. “Death, sickness and disappointment must wait upon us all and it is just because, no one can escape these ills that religion of some kind is necessary. It is the chart and compass accross the stormy sea of life to the heaven of happiness,”

Lord Buddha trying to know the cause of this unhappiness, discovered that the cause of this misery is our greed and false ambition. Like Heraclitus of Greece, “He perceived that transience is the badge of all our tribe. Every thing flows; there is no being, but only becoming; no stop, nor stay but only change. It is this change, the transience which makes all our sorrow, which in its origin, gives desire to the whole world order, where all things die and fade away. Happiness should therefore

come to those who square their lives with nature—They can practice goodness only, because badness is just living contrary to nature and giving rise to that friction we call sorrow.” Self-conceit Ahankar, the poison of all good things, is but the illusion of enduring personality in a world of change. There is no room in the religion of Buddha for selfishness. He regards all life as one and a wrong done to the meanest is a wrong done to all.

The cardinal virtue of Buddhism is compassion. Causation reigns, we reap as we sow, joy and beauty alone come from infinite love. We must realise that all living things seek happiness, and with a wide democracy, a large freedom. Let us do to other living things as we would have them do to us. Buddha teaches them to be good, to be kind, to be pure and thoughtful. Following these his teachings, happiness is sure to come and Nirvana, means no extinction of real happiness. “Sabba passa akarnam To cease from all evil, Kusalassa Upasampada to do good and to Sacittapariyodapanam purify one’s mind. Such Etam Buddhana-sasa- is the teaching of the nam Buddha.

Bhikkhu Silacara

With this introduction, I can safely say that the doctrines and practices of Buddhism are distinctly absorbed in this Board. The centres of the crossing of ladders of virtue in the Chessboard viz. in compartment 88 Daya-Compassion, 70 Kshma-forgiveness, 52 Vinayabhava-Modesty and 34 Jaya-Victory, on the left of the Royal Road of the Board and 84 Papanirvitti-Freedom from sin, 66 Kritajanta-Gratefulness, 48 Panch Maha Yajnya-Performance of five great daily duties, 30 Sampatti-prosperity on the right of Royal Road of the Board, are the relieving stations for the practice of the corresponding virtues on which much emphasis is laid by Lord Budha.

To approach these relieving stations one must not commit sins, represented by snakes forming the crosses of the vices of 99 Lobha-avarice, 97 Kusanga-Bad company 93 Vishayanuraga-Love of carnal desires, 91 Ahankar-Self conceit, 81 Kamvasna-passion, 79 Moha-Delusion, 75 Hinsa-Cruelty to lower animals, 73-Adhairaya-Impatience, 63 Pakshapata, Partiality, 61 Krodha-anger 57 Trishna-False ambition, 55 Bhayasthan-Fear, 45 Buddhi-nansa, a-Loss of reason or judgment, 43 Anyaya-

Injustice, 39 Shoka-Grief, 37 Dvesha-Jealousy, 27 Ninda-Speaking ill of others, or slandering 25 Atmaghata - Suicide, 21 Matsarya-Malice and 19 Murchcha stupefaction depicted in the compartments of Sansarchakra. Other sins represented by pitfalls without crossings are to be equally avoided.

Lord Buddha, spent 45 years of his life in seeking to find out the cause of pain, misery and unhappiness. At last he discovered that human beings are subject to unhappiness and suffering by the very fact that they are born. To be born, he said, is suffering, to live is suffering, for we do not get, what we want and sometimes, we are forced upon to have what we do not want and hate. Men suffer and are unhappy, because they have desires, longings, attachments for things that can not lastingly satisfy these desires, because they are always passing away. Men are unhappy because they desire things of the world, which have no real, lasting substance in them. Lord Buddha, therefore, preached that the only way to get at the end of suffering and unhappiness, is to stop wanting and desiring of these things, because they are transient and unsubstantial and can not permanently satisfy our desires.

